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Volume LXXXV *Number 10*

THE CONGREGATIONALIST

Pratt Inst Library Congregationalist

Boston Thursday 8 March 1900

BEFORE THE BATTLE

WHEN as a hero he must meet grim hordes,
Relentless nerve him on to victory!
Kindle the naked flash of hostile swords,
Those blades that lust for such as he!
Speak not of pity or of coming peace,
Nor stay him up on strains of sympathy—
Admit no chance of unforeseen release,
Nor soothe with balms of memory;
But sharper press the combat's exigence,
Measure the certainty of overthrow,
Bid him Godspeed—each muscle strained and tense,
Trust him the more if desperate the foe!

Written for The Congregationalist by
MARTHA GILBERT DICKINSON

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Education

— By the will of the late W. E. Osborn, a wholesale commission merchant of Pittsburg, Pa., Oberlin College will receive $40,000 to be used to endow the president's chair.

— The trustees of the Newton Theological Seminary (Baptist) announce that Mr. John D. Rockefeller has agreed to give $1 up to $150,000 for every dollar given to that institution. The trustees had already received $100,000 of the $400,000 which is needed for endowment of the institution, and Mr. Rockefeller's pledge will give them an incentive to renewed efforts.

Biographical

REV. CHARLES SECCOMBE

The death at Springfield, S. D., of Rev. Charles Seccombe removes one of the pioneer home missionaries of the Northwest. He was born in Salem, Mass., June 10, 1817, graduated from Dartmouth College in 1847 and from Union Seminary in 1850. After his ordination the same year he went to Falls of St. Anthony, Minn, where he remained pastor until 1866. Mr. Seccombe had charge of other churches in Minnesota and Nebraska, was for two years professor at Northfield College and finally held a pastorate at Springfield, S. D., from 1881 until a year ago. As a humble, earnest, hard-working missionary he did lasting service and encountered on the frontier no small hardships, even dangers.

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Marriages

The charge for marriage notices is twenty-five cents.

CRAM—THOMPSON—In Prospect Street Church, Cambridge, Feb. 28, by Rev. George W. Stearns, assisted by Rev. Reuben A. Beard, D. D., Frank William Cram of Cambridge and Bessie Allen Thompson of Middleboro.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BARROWS—Entered into rest at East Bridgewater, Mass., March 4, after a long illness, Prof. Nathan Barrows, A. M., M. D., aged 70 yrs., 12 dys.

BREED—In Alstead Center, N. H., Feb. 21, Persis Hatch, wife of Deacon Whitney Breed, aged 82 yrs.

DEACON EDWIN O. LADD

In the sudden death on Friday, Feb. 16, of Deacon Edwin O. Ladd of Hanover Street Church, Milwaukee, a somewhat unusual yet typical man has passed from earth to heaven. Born in Woodstock, Vt., Dec. 13, 1817, two years and a half after the battle of Waterloo, and when the United States had a population of probably less than 9,000,000 (9,633,822 in 1820) he went to Milwaukee in 1836, when the population of the country was still less than 30,000,000. At once identifying himself with what was then a young and struggling Presbyterian church, composed almost wholly of Congregationalists, he was soon afterward made a deacon, when the members acted upon their reserved written right, recorded at the time of original organization, and became what is now the Hanover Street Congregational Church. After successive re-elections he was in 1888 made the "life deacon" of the church. Thus for more than forty years he has served in the diaconate of this one church till his recent death.

During this time he has seen the little straggling village of Milwaukee to which he went, in the then "far West," become a singularly beautiful city of nearly or quite 300,000 souls, while the little church has added to itself more than 1,000 members, and records its present membership as somewhat rising 400. All this beside the possession of a beautiful and exceptionally convenient property, now happily unencumbered, valued at forty to fifty thousand dollars. In all the enormous changes here involved Deacon Ladd has been an important and apparently fundamental factor.

Ever giving freely of his money, he did that harder, better thing and gave himself. It is hardly too much to say that at times he himself saved the struggling church from extinction. He has served at different times in almost every capacity, including sexton, trustee, collector, church clerk, superintendent of Sunday school, teacher and for more than forty years deacon. Always in his place on Sunday, the prayer meeting was his special delight, often coming in recent years, when past fourscore years of age at great personal cost. A special armchair has been kept for his use in the prayer meeting room for several years past. Many young men and others have told the writer how much he had been to them when strangers in need of a friend, in a high sense of the word he was a friend to ministers.

Amid the comforts of his own home he suddenly fell to the floor while walking across the room, and apparently with no pain was immediately in heaven. His bereaved widow, after more than half a century of home life with him, trustfully awaits the reunion. Three sons, one a foremost physician in his state, and a daughter, beside numerous grandchildren mourn his departure. His loss to the church will be almost irreparable. Does not such a life illustrate the meaning of the old prophet, "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land"?

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Robert C. Boyd,	Hugh D. Auchincloss,
Henry Hentz,	Daniel S. Lamont,
E. R. Holden,	Archibald D. Russell,
William Rowland,	A. G. Agnew,

Edwin S. Marston.

THE CONGREGATIONALIST

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The Christian World

We propose hereafter to make the first pages of each issue a record of the religious news of the world, so far as it is of general interest. We shall endeavor to chronicle the current history of Christianity and to interpret its significance, so far as we are able while the events are occurring. We shall glean from many sources fresh and interesting material relating to the progress of theological thought, to the events and movements in other denominations, to missionary activities at home and abroad, to new forms of Christian service and to important events in the field of social reform. Such information, compactly told, keeps the Christian in touch with the whole church, keeps alive his devotional spirit and enlarges his power for usefulness. We hope our readers will appreciate our purpose and plan and will find this work of increasing value. Meanwhile, we are inaugurating important improvements in presenting full information of the life and work of the churches of our own denomination.

The Lenten Season

Many of our readers may not have noticed that Wednesday of last week marked the beginning of a period when large numbers of the Christian world give unusual attention to the spiritual life. Yet no one can wholly escape the influence of this season. Society pauses somewhat in its search for excitement and pleasure. Many churches have special services leading the thoughts of worshipers to the temptation and the sacrifice of Christ which culminated in his crucifixion. Even the daily newspapers remind the reader of the approach of the anniversary of that supreme event and of the resurrection which followed it. Every Christian will feel the larger opportunity of strengthening his hold on divine things when so many others are moved by the same aspiration, and will be moved to more earnest prayer that the Holy Spirit may be given in greater measure to all the churches. This, too, is the harvest time of the year with many churches, bringing a great company of young men and women into Christian fellowship by personal consecration of themselves to the service of Christ. May a deeper sense of sin, a more moving penitence, a holier aspiration, a constant intercession for others be the experience of all Christians during these solemn days, bringing them to an Easter of greater thanksgiving and faith than ever before.

Brotherly Love in Brooklyn

Not less remarkable than the closing of the gap between the Church of the Pilgrims and Plymouth Church in Brooklyn is the fact that Dr. Storrs has recently broken a silence of twenty-five years with reference to Mr. Beecher. Through the columns of the *Brooklyn Eagle* he has publicly defended him from the attack of the ranting Southern divine who undertook to correct Brooklyn by denunciation and slander. To Dr. Broughton's assertion that Mr. Beecher was a destructive influence in Brooklyn's religious life Dr. Storrs responded that though he had disagreed with him in certain of his views he believed that Mr. Beecher had wielded a powerful influence for good in his own city. Thus Dr. Storrs in his retirement has done a splendid service, not only in its immediate bearing upon the relations between the two churches most concerned, but in what it means and prophesies as respects the spirit of toleration and comprehensiveness throughout our entire Congregational fellowship. Dr. Storrs has surrendered no vital principle, but he and the members of both churches have been ready to see and respond to the demands of present duty and opportunity. No wonder that the spirit of praise is regnant in Brooklyn today.

A Call to Fasting and Prayer

The bishops of the Methodist Episcopal Church have appointed the last week in March as a season of abstinence and prayer. The address they have issued giving their reasons for the call is able and impressive. With some changes of names, it might fitly be read in all the Christian churches of America. We wish it might take the place of a sermon in many Congregational churches. It is sent out because of the marked decline in recent years in the growth of church membership. That decline is not confined to any one denomination. Its meaning, lessons and the remedy for it are the same for the whole Christian Church. And we do not see how these can better be expressed than they have been in this address. The gist of it is their statement that the cause of the trouble "is simply lack of spiritual power, of personal experience, lack of the witness of the Spirit, lack of the seal of the covenant." "Our greatest need," they say, "is the sense of our need." If the bishops had postponed the date of this week of prayer two weeks it would coincide with the time when a large part of the Christian Church will be meditating on the scenes of our Lord's sufferings and crucifixion for the sins of the world.

A Ministerial Arraignment of the Church

The *Interior* publishes a letter received from a distinguished Protestant clergyman in New York city, which reads thus:

I am heart-sick at the grip that not commercialism—that is too good a term for it—but downright mammon has on the church today. The most glorious opportunity that Jesus ever gave his church to mediate in the interests of righteousness, mercy, love and holiness is being spurned by the church as represented by organized Protestantism. It is not Presbyterianism or Episcopacy, nor the Congregational churches, nor the Methodist, but one and all. New York is more heather, in my judgment, than Chicago, more arrogant, more unteachable, and sits on a volcano. It is not the laboring class I pity most, but the rotting "upper class," whose children are going swiftly to destruction and corrupting as they go all the healthy middle class who look at them and envy them their power.

This is an arraignment from within the church which echoes much that is being said without the church, such views, for instance, as Mr. F. Stanley Root has been stating in the New York *Evening Post*. It is a charge that, while it is aimed directly at conditions of church life in the metropolis, is one that, if it applies there, also has some pertinence to the state of the church at large, for New York is not so unlike other cities that they would not in a degree share in any bane or blessing that might be visible there. It is a charge, too, that certain facts, such as the waning number of converts in our churches and the increasing difficulty of raising funds with which to administer church and benevolent societies, tend to corroborate. A mammonistic church of necessity will have a low state of vitality, for vitality is measured by evangelization and generosity, the desire to see others know Jesus, and the willingness to spend or be spent in telling of him.

Young Men for Christian Work

Notwithstanding the apparent dearth of capable workers in certain departments of Christian activity, there are cheering indications from time to time of a disposition on the part of young men to give themselves freely in behalf of others. A gentleman prominently identified with the aggressive work of the Episcopalian church in New York city told us the other day that on the books of the society there were more names of applicants for service in connection with outposts and mission chapels than there were places in which to station them. Work of this character involves the giving up of Sunday afternoon and in some cases a week day evening. There is a group of young men in Broadway Tabernacle, one of the number being a son of Cornelius Bliss, who have just undertaken special and important work at the mission sustained by the Tabernacle. To prosecute it in the way marked out means the sacrifice of time and of social engagements, and, in view of the ceaseless strain of New York professional and commercial life, all the more credit is to be awarded the men who commit themselves to some systematic and definite philanthropic service at missions or social settlements. Dr. Edward Everett Hale, speaking not long ago before the Boston Young Men's Congregational Club, satirized, in his good-natured way, the young men whose ideas of church work were limited to some such function as ushering once on Sunday. The number of those who yearn to do something more, and are doing it, too, is constantly increasing.

God in Common Things

It is in common experiences that God is to be known. Christianity is arranged for everyday requirements and adjusted to ordinary needs. If we go out of the circle of experiences in which God himself has placed us, we are less and not more likely to find him present to our thought. There is no church so good for confession of Christ or activity in his service as the home church. There are no better places for witness-bearing than the home, the place of business and the scene of amusement. Holiness grows better if it is not often uprooted, but suffered to ripen in the home soil. Peace loves the quiet places and a simple life. If we cannot serve God without changing our abode there is something wrong with us rather than our surroundings. Often, when we are tempted to seek God afar off, what we really need is to stand still and we shall find him waiting at our side.

Friendliness Among Our Churches

At the dedication of the Leyden Chapel in Brookline, last week, Dr. George A. Gordon, who brought the good wishes of the sister churches, referred to the contrast between the denominational sympathy of the present day and the spirit 230 years ago, when the Old South Church was founded. Then the First Church clawed its youthful offspring. "The old vixen of a mother," as Dr. Gordon characterized her, did everything in her power to thwart the new enterprise. But today practically the entire sisterhood of Boston churches takes pride in Leyden's growth and prospects. Three of its neighbors—the Harvard, Brookline, the Eliot, Newton, and the Old South, Boston, have crystallized their generous offerings into substantial gifts, without which it would have been impossible to have reared the chapel at present. Few young churches receive so much encouragement. We believe that it is a sign that whenever and wherever a new church is strategically planted, with due regard to denominational and Christian comity, it will not be looked upon as an intruder, but as another force for righteousness.

What is To Be Expected from the Missionary Conference

Whoever would know what the Ecumenical Conference means which is to be held in New York next month should read the addresses made at the preliminary meeting in January. They are published in a pamphlet which can be had from the Conference Committee, 156 Fifth Avenue. It is hardly possible to read these earnest words without an enlarged sense of the importance of the coming occasion when representatives from missionary fields in the whole world will assemble to consider the interests of the kingdom of God. Mr. John R. Mott at that meeting named four results as likely to follow the conference. First, a great enlargement of missionary operations, a large increase of workers properly equipped and of means to send them and keep them in the field. Second, a great increase in the efficiency of missions through larger knowledge and more intelligent and hearty co-operation. Third, an advance in the practical unity of all missionary societies, so that they shall present a solid front to the heathen world. Fourth, a far more fruitful period in all missionary enterprises. There is little doubt that the Ecumenical Conference will be an important date in estimating the future development of missions.

Putting Emphasis on the Will

Miss Margaret J. Evans of Carleton College, Minnesota, has been in the vicinity of Boston during the past week pleasing all who have heard her by her gracious presence and lofty message, and sowing seeds among the influential club women she has met which will bear fruit later, we trust, in more aggressive action by women's clubs in educational reform movements. Miss Evans has emphasized the need of more attention to morals in our educational plans—institutional and family. She admires knowledge, but reverences holiness and righteousness, neither of which grow out of knowledge unless the will co-operates and choice of the good is made. Miss Evans is not alone among our Christian educators in feeling deeply and speaking seriously on this matter, seeing, as they do, the facts of life today. Bishop John H. Vincent, writing recently on what he would wish his parents and teachers to do for him were he a boy again, said:

> If I were a boy, I should want a thorough discipline, early begun and never relaxed, on the great doctrine of will-force as the secret of character. If I were a boy, I should want my teacher to put weight of responsibility upon me, to make me know and feel that God furnishes the material and the conditions, but that I must do the work of building my character. . . . The best class to be earliest organized and longest sustained, the class that never graduates, is the class in which a boy is trained to say, "I ought, I can, I will."

Show Your Protestantism in Paris

The thousands of Protestant Americans who have planned to visit the Paris Exposition next spring and summer should go determined to investigate and aid struggling Protestantism in France as well as to enjoy the sights of Paris and the wonders of the exposition. By moral support, where they cannot give financial aid, by sympathetic investigation and tokens of brotherly solicitude, they can help to give Protestantism a new position in a land suffering and bleeding at every pore because of the lack of a large, well-organized, aggressive Protestant Church. Any aid given now will tell doubly, for the reaction against the Roman Church is strong among many of the clergy of that church; and the community of interest between Rome and the anti-Dreyfusites has alienated many of the Roman laity. Americans interested in missions should visit the rooms of the *Société des Missions Evangéliques*. The McAll missions should be carefully studied, too. *Chrétien Français*, the Protestant weekly, with its brilliant, searching articles by ex-priests, should be bought and read. Be a Protestant in Paris as well as at home.

The Y. M. C. A. as an Evangelistic Force

We commented not long ago upon the wisdom and enterprise of the Young Men's Christian Association in planting so many well-equipped buildings at strategic points in our cities. Possibly these substantial evidences of material progress may, to some minds, overshadow the valuable evangelistic work which the association is constantly carrying on. There is no tendency in this country to make industrial and educational classes, the gymnasia and other features of these great buildings the chief object for which the association exists. They are regarded simply as collateral agencies for soul winning, and so long as the management remains in the hands of the present warm-hearted men who control the international committee and the various state committees there is no likelihood that evangelism will take a subordinate part. Indeed, at no time in the past history of association work in Massachusetts has so much definite and effective work been carried on for the conversion of young men. In forty-four associations 3,004 men came together on an average every Sunday afternoon during the past three months for special men's meetings, while twenty-nine associations report 412 enrolled in their Bible classes. A number of local associations maintain in addition boys' meetings on Sunday afternoon. It is the custom at these meetings to press men to an immediate decision, and almost every Sunday witnesses the enlistment of men and boys in Christian service. The difficulty has been not to get unconverted men to come to the meetings, but to secure a sufficient number of influential Christians to welcome them and induce them to identify themselves with organized religion.

A Heresy Trial Averted

The New York Presbytery, having decided that some of the views of Professor McGiffert in his commentary on the book of Acts do not represent the doctrines of the Presbyterian Church, were content to let the case rest there. But as it has been appealed to the General Assembly with a probability of the repetition of the wrangles over heresy which have impaired the dignity and lessened the influence of that body for several years past, it is announced that Professor McGiffert will withdraw from that denomination without waiting to be disciplined, and will join a Congregational Association. Having examined Dr. McGiffert's book, it is our opinion that the majority of Congregationalists would take a position concerning it similar to that of the New York Presbytery, and if called to take action on it would say that in important respects it does not represent the doctrines of Congregational churches. But there is ample room in our denomination for scholars who are loyal disciples of Jesus Christ, though they may differ from one another in theological opinions. That Professor McGiffert is a sincere Christian of unblemished character, as well as an able scholar, seems to be beyond question. Prof. Henry Preserved Smith, after having borne with meekness much unseemly buffeting by the Presbyterian Assembly and reactionary newspapers, has found a congenial home among Congregationalists. Should Professor McGiffert follow his example, we are confident that he will receive a not less cordial welcome. Congregationalism will not suffer any loss of spiritual strength by the transfer of Presbyterian scholarship to its fellowship.

A City Tax on Good Deeds

The Philadelphia Board of Tax Revision has brought a suit against the Baptist Temple of that city in an effort to collect taxes. The church does an extensive and unusual institutional work, and besides its public worship it gives lectures and entertainments for which admission fees are charged. The board claims that whether or not such fees are used for benevolent purposes the institution receiving them is liable to a tax. The church will contest the claim. The pastor, Rev. R. T. Conwell, says that during the last nine years the congregation has given for worship and for charitable purposes $853,000, that the taxable property in the neighborhood of the church has much increased in value because of its presence there, that it has affected hundreds of families for good and thus has saved the city large expense for policing the district. It has also maintained a hospital and done other public service of high value. Dr. Conwell asks for which of these services the church is to be taxed. The only answer to this argument that occurs to us is that the state taxes heavily all bequests made for public charities, and on the same principle the city may assume to justify itself in adding to the burdens of those who give their money and time to the public welfare.

The Men in Demand

The men who find easy situations are those who have mastered difficult ones. Men who have left hard places with the work undone in order to find easier ones do not succeed. The workman who acknowledges himself beaten in a task he has chosen is not sought for to repeat the experiment. Those who have shown wisdom in selecting their work and then have accomplished it against all obstacles are always in demand.

In no calling are these things truer than in the ministry. We frequently receive from pastors letters which explain the reasons why they want assistance to find new fields. Often the minister is discouraged in his present place. Unexpected obstacles have daunted him. Bad men in his church are made the excuse for others to keep out of it. The prevailing tone is unspiritual. The financial support is small, and many of the members shirk their share of the burden. The methods the pastor most values are unpopular. Customs he disapproves of are persisted in. He feels himself beaten. He wants to abandon his task to some other man and try to work somewhere else.

But the defeated man is not in demand. He will probably find other obstacles as great in the next church that may be persuaded to call him. Each confessed failure leaves him less valuable. He takes up each new task with lessened confidence in himself and less faith in God. The dead line with many a minister is not in his age nor in his lack of study. He has too often confessed himself unequal to what he has undertaken. He has been hunting too long for new work because he shrank from what demanded his attention.

We especially counsel young ministers to face unflinchingly the tasks before them. The pastor goes to his first congregation with enthusiasm. He meets warm welcomes, and expects that the earliest interest in him will be permanent. When he finds growing indifference, unexpected flaws of character in those in whom he has had greatest confidence, opposition which he cannot understand, then comes the test which will prove whether he has consecrated his life to minister to souls that need him, or has only sought to be ministered unto by souls congenial to him. If he leaves an unconquered field in his path, he will not escape from its influence. If he is determined never to turn from any work till he has done it, he will grow stronger with every victory and he will be in greater demand. Churches, like all other enterprises, want men who are masters of their situations. Neither the church nor the world is looking for leaders who have abandoned unfinished campaigns.

The United States Among the Nations

The greatest political transformations now going on are in China, Japan and the United States. Each of these nations, after its own manner, has held itself aloof from the rest of the world. Japan opened its outer doors and from a weak nation has stepped forward into the front rank. Its treaties, in that position, have just begun to be operative. China, under pressure from without, closed its doors more tightly, and they are being battered down, to the imminent peril of the empire. The United States, by the Monroe Doctrine, a protective tariff and a traditional policy of avoiding "entangling alliances," has till now maintained its isolation. But, unlike the other two nations, its people have entered eagerly into the world's life in everything except sharing in the government of the world. They have competed for its commerce, though in hired ships. They have explored it from one end to the other. They have sent missionaries to spread their religion. They have poured their inventions into all lands, and have furnished expert workmen to build railroads and bridges, to work mines and to teach in schools. But they have relied on other nations for the protection of their citizens abroad, and have refused on principle to share in responsibilities for the world's government.

In the nature of things it was not possible that this condition could continue permanently. We were shaken out of it by our war with Spain. Much of the criticism of the present political administration arises from unavailing struggle on the part of conscientious and respected persons to get back to it. The growth of our foreign policy is today the foremost topic in importance. It affects every department and every interest in American life. The article on this subject in the March *Atlantic* by ex-Secretary of State Olney is for several reasons of unusual significance. He is a statesman of ability and experience. He is not in sympathy with the political party now in power. He regards as baseless and fantastic the idea that we have any duty to carry blessings of good government to the Philippines, and he is confident that commercially they will prove a heavy burden to the United States without compensating advantages. The acquisition of the Philippines is as great a blunder in his view as any anti-imperialist claims it is.

Yet Mr. Olney holds that the war with Spain and the assumption of the care of her colonies are only incidents in the process of abandonment of our policy of isolation. "The change," he says, "was inevitable, had been long preparing, and could not have been long delayed." This is the pregnant sentence of his article. The change was preparing when he was at the head of the Department of State no less than since his successors have presided there. Discussion about what we have lost and noisy lament over it will accomplish nothing and after a time will die away. But our influence among the nations will depend on the way in which we take the place with them which we are compelled to take.

It will be necessary, for one thing, that we should be represented abroad by trained diplomatists. We have had at foreign courts some conspicuously able men; more of only ordinary ability, some of whom have accentuated our national peculiarities. Benjamin Franklin appeared in homespun among the elegantly attired representatives at the court of France, but gained a reputation for his country by impressing every one with his great wisdom. He seems to have set an example which many American diplomatists have unfortunately tried to follow. They have made, perhaps, as great an impression as he did by their ignorance of courtly customs and affected indifference to them, but not by such wisdom as he displayed. We have seen men abroad representing our Government in responsible positions, whose dress, manners and loud boasts of national superiority have set the country they stood for in painful contrast to the nations of Europe. And we have felt with a sense of shame that they did represent a provincialism, a conceit of aloofness and an unintelligent estimate of foreigners which our nation ought by this time to have outgrown. Our Government has been indifferent to any systematic training of men to represent it abroad. It has provided too meanly for them and paid them too meagerly for its own interests. Yet enough of them have overcome the obstacles and incumbrances which have hampered them to show that we do not lack material to take our place creditably with other nations.

But this is only one of many changes which the logic of events will force upon the United States. Our protective tariff belongs to the period of isolation which is disappearing. We cannot expect open doors for trade in other lands while we keep our own doors closed. Our Monroe Doctrine needs revision. We cannot forbid European nations to do anything for the civilization and development of weak and contending nations in the Western hemisphere while we ourselves refuse to do anything for their advancement. Our police force, the army and navy must be enlarged and equipped to do our share in maintaining the world's peace.

In a word, we are by necessity taking our place among the nations. The step involves violence to our traditions, increase of our taxes, larger requirements for the education of our statesmen at home and abroad and heavy additions to our responsibilities. Whether or not we

shall take the foremost place which we believe we are capable of taking will depend on ourselves. We are assuming great risks in relinquishing the traditional policy and undertaking the new one. It is to be expected that discussion concerning it will continue to be earnest and not unmixed with strife. But there are no risks so great as refusing to accept the risks involved in taking our place among the nations.

The Patience of Sunday School Teachers

No target for criticism in the whole field of Christian work receives so many shots from so many quarters as the Sunday school. And the point chiefly aimed at is the place where the teacher sits with his class. He is told how ignorant he is, how neglectful of his opportunities, how unsystematic and unscientific, and how meager are the results of his efforts. He is confronted with appalling statistics of criminals who have graduated into their nefarious careers from the Sunday school. Lists of ridiculous answers to questions of Biblical history and geography are shown to him with the cheering assurance that these represent the average attainments of the Sunday school scholar. The intricate and accurate mechanism of the public school system is explained to him, with its unerring results in turning out perfect characters, in order to put him to shame for his antiquated, ramshackle institution.

The Sunday school teacher is told these things in sermons, institutes, conventions and newspaper articles. Ministers admonish him of his incompetence. It may be admitted that they have never had any conspicuous success as teachers, but some of them have more than local reputations for eloquence as preachers. He is told these things by professional teachers who know all about the art of teaching and have had success with selected classes in higher institutions. They have, of course, never made any record in Sunday school work, but every now and then one of them publicly announces his purpose to furnish a perfect illustration of how to do it, and he would no doubt succeed if he were not compelled to abandon his new enterprise for a trip to Europe or to move to some distant section of the country. Then there are men and women with theories which they have never applied, but which they are sure intelligent Sunday school teachers must want to adopt.

Every secretary of every society for a pet reform finds the Sunday school teacher the chief obstacle to its progress. Have not the highest authorities declared that he who holds the plastic mind of the child controls the world? Does not the Sunday school teacher have the child when he is most easily molded? Is it not then demonstrated that if the teacher would follow the instructions of reformers he could put an end to intemperance, Sabbath breaking, vivisection of animals, gambling, pugilism, sweat shops and the rest of the vices which oppress mankind?

The rank and file of Sunday school teachers receive these criticisms not only with patient endurance, but often with enthusiasm. They employ their critics to lecture them in institutes and conventions, pay them, applaud them, write their suggestions in notebooks and persuade themselves that they are at last on the high road to success. Some, indeed, after repeated failures to reproduce in life the many models of the critics, give up their attempts. But the majority, though often discouraged, try again and again. Many of them are keenly conscious of their deficiencies and rarely ask whether they are appreciated or not, but are ever hoping that one more soul may be changed into the likeness of their Master for his eminent glory.

The world does not furnish a better illustration of Christian charity than the faithful Sunday school teacher. He "beareth all things, believeth all things, hopeth all things, endureth all things." And though he goes weeping into the broad and often wintry fields of common life, bearing precious seed, he will doubtless come again with rejoicing, bringing his sheaves with him. Some day he will himself be transfigured with the glory of his harvest.

Permanent Proofs of the Need of a Redeemer

There always have been those who declare that mankind needs no Redeemer. But in spite of the many hindrances which Christianity encounters in these days, and in spite of the imperfection of much of its illustration, and of the indifference and even hostility of many, there are plain evidences that probably never before were more people thinking about religion earnestly and with solemn purpose than at present. This fact of itself is proof that men realize their need of a Redeemer.

It is impossible to shut the eyes to the fact of human sin. Mankind continues to do wrong and everybody knows it. The most buoyant optimist cannot be blind to the fact that sin in a hundred forms surrounds him everywhere and the whole time. Although it undoubtedly is true, as we rejoice to believe, that the world is growing steadily better, human sin is as universal and often as conspicuous and as deadly as it ever was. It works its results of ruin as surely as ever. Human happiness is blasted as the outcome of it. Characters are shattered, and lives are debased.

The great cry of this age, as truly as of any other, even among those who are hostile to the gospel, is the cry for help from the awful fact and the terrible consequences of sin. The world needs a Redeemer just as truly as it ever did. It needs the same sort of a Redeemer whom it always has needed. It needs precisely the kind of redemption which the gospel offers it through Christ. It never has outgrown and never can outgrow, until changes shall have taken place which at present are only foreshadowed, the need of a Redeemer.

The more personal we make our study of the subject the more certain we are to be convinced of this need. It is not merely the degraded victim of vice, but the Christian of the purest and loftiest spiritual attainments, who says of himself in all sincerity, "I am a grievous sinner, and must be redeemed by an all-powerful Saviour." This consciousness of guilt is as inherent as any other factor of human nature. Christ and his redemptive work never will become out of date. He who thinks that he can dispense with a Saviour and can rest safely upon whatever virtues he possesses is blind to his own spiritual condition and ignorant of the relation between himself and his God. Happy is he who out of the consciousness of his guilt and need has reached forth and grasped the saving hand extended to him.

Current History

The House and Porto Rico

The House of Representatives, Feb. 28, by a vote of 172 to 161, voted to consider Porto Rico as territory without the Union and not subject to the Constitution, and imposed a duty of fifteen per cent. of the rates of the Tariff Act of 1897 on Porto Rican exports entering the United States, and the same duty on products from the United States entering Porto Rico. By the terms of the act it is provisional and only applies up to March 1, 1902. The change of the rate from twenty-five to fifteen per cent. and the limitation of the act's authority were concessions forced by the resolute opposition of the Republican minority in the House and by the denunciation of the measure by the Republican press of the country with scarcely an exception, and as such gained some votes for the bill from weak-kneed Republicans. But they failed to lessen the criticism outside of Congress, which continues to be trenchant. Five Republicans voted against the bill and four Democrats voted for it. At the last the Administration and the Speaker of the House used all their power to induce members to support the measure, and it came to be a contest in which partisanship and party welfare counted for more than the merits of the issue at stake.

The Republican majority, fearful that if a precedent was established in Porto Rico it might be followed in the Philippines, decided to ignore the humanitarian aspects of the question lest they should even seem to countenance the constitutional interpretation which makes the Constitution extend by its own power over all property or territory under our flag, and thus makes every adult male Porto Rican and every adult male Filipino already a citizen of the United States, entitled to all political rights, by virtue of the United States owning those islands. Two days after the bill passed the House the same men—led by the President, who sent a message to Congress suggesting the act—voted, 167 to 107, to give the President more than $2,000,000 derived from the revenue on Porto Rican products entering the United States since we took possession of the island to spend in establishing a system of education and relieving other pressing needs of the inhabitants of Porto Rico.

The Defects of the Policy

We are of those that agree with ex-President Harrison, ex-United States Attorney-General Miller and most of the leading Republican as well as Independent journals of the country that the record of Congress thus far in dealing with Porto Rico has been blundering and disheartening, and calculated to strengthen somewhat the contentions of those who have denied from the beginning that we are

fit to legislate for or pose as an elder brother to feebler folk. But in this matter, as in so many others, the people are wiser and more courageous than their representatives. We are less concerned about the constitutional aspects of the question than with the altruistic and the economic. The Supreme Court, in passing judgment on the matter, will deal sensibly with the facts of history as well as with the principles of democracy. Sooner or later Congress, as well as the country, will come to see that "the finances of each colony should be managed exclusively for the sake of the colony and for its development; that no uniform system of detailed fiscal management for a number of colonies in different parts of the world can be established; that each colony should be made self-supporting, but the mother country may well sustain the colony's credit or make advances, to be repaid at a later date." These are the views of expert American economists, formulated at the request of the American Economic Association, and reported to it last fall.

The sooner our officials act in accordance with expert opinion on this matter the quicker they will have the support of the best people of this country irrespective of party. But if organized and protected industries or organized labor fearful of Oriental competition are to dominate our policy toward our dependencies, or if doctrinaires are to demand an interpretation of the Constitution which will lead directly to the incorporation of Porto Rico and the Philippines in the republic, then the people will be heard from in a way that will radically change the composition of the next House of Representatives and the next Administration. On this matter of Porto Rico the people have shown more regard for the humanities, for national honor and for common sense than their representatives in Washington, whether executive or legislators. They do not want an Ireland at their doors nor do they propose to walk in Spain's footsteps. The President, in his speech at the Ohio Society dinner at New York last Saturday night, reasserted that there would be no "imperialism" in our policy. "Those who fear it are against it. Those who have faith in the republic are against it; so that there is universal abhorrence fof it and unanimous opposition to it," he said.

We wish to believe this but could do it easier had our congressmen not blundered in dealing with Porto Rico. We have yet to see an adequate explanation of the change of front of the President and the Ways and Means Committee, one worthy of the nation in facing and solving new duties. Self help is better than charity, and the return to the Porto Ricans of more than $2,000,000 collected from Porto Rican imports to this country does not atone for the fact that we have decided to discriminate against the weak dependency rather than against the strong home land, were discrimination inevitable, which we doubt. May the Senate reject the plan of the House. Senator Davis of Minnesota has declared in favor of free trade by formal extension of the Constitution to authority over the islands.

"Legal Robbery"

When Tammany swept into power in New York the last time she took in one official who seems to be honest—Comptroller Coler. His fight against the Ramapo Water Co. steal and everything else that he has done have revealed a man better than his environment, and one determined to serve the people, not plunder them. In an address to some Brooklyn merchants last week, he said: "Robbery in the city of New York now is perfectly legal. It is being done now every day under cover of law." He then proceeded to cite facts respecting conditions in the city and state which should startle out of their lethargy the taxpayers of the state. He frankly admitted that unless there was such an uprising soon the city would be looted worse than the Third Avenue Railway has just been. "Legal robbery" is a terrible phrase, and yet who that knows anything about the state of affairs in our corporation and civic life today doubts but that it is descriptive of a fact of terrible portent? Moreover it seems to be more and more difficult for investors to find a stock that is not watered, and for honest public officials to find a merchant who, in selling goods to a municipality or the state, will not double his price and expect it to be paid. The revelations of what Boston under the recent administration has been paying for ice, printing materials, electrical supplies and the like show that Boston has no right to throw stones at New York.

Cronje's Surrender

The surrender of General Cronje with about 4,000 Boers, who in retreating from north of Ladysmith to the Orange Free State were surrounded by the forces of Generals Roberts, Kitchener and French at Paardeberg on the Modder River, and for ten days suffered heavy bombardment, came on Feb. 27. While it caused considerable rejoicing in Great Britain, in Canada—whose troops had shown conspicuous gallantry in the siege of the Dutch camp—and in India, still it did not cause Britons to lose their habitual self-control. It was calmly accepted as marking the turn of the tide, and a signal proof that in Roberts, the strategist, and Kitchener, the transport equipper and tireless organizer, the enormous British army had at last found generals worthy of the hour and had begun to do what might reasonably be expected of it. General Cronje was treated with gallant courtesy by the victors, and with his wife sent on to Cape Town, where he is now a prisoner on a British man-of-war. Immediately following the victory over Cronje, Lord Roberts dispatched troops to force the fighting on the soil of the Orange Free State, and also ordered continuance of the attack on Ladysmith.

The Fall of Ladysmith

General Buller, after a hard struggle, captured Pieter's Hill on the 28th, and with this vantage won it was easy for the British cavalry under Lord Dundonald to enter the town the same night, the Boers retreating and interposing no obstacle. The inhabitants were found, after 118 days' siege, living on short rations and eating mule and horse meat. They might have held out a week longer, but the rate of mortality during the interim would have been high. The day following, General Buller entered the town and fraternized with General White, the gallant commander of the besieged army. Stores of food and medical supplies for the hungry and ill were in the city the next day, and once more its inhabitants, civilians and soldiers, are free from fear of disease and destitution. So soon as the soldiers have recuperated, the army of White will be free to co operate under Roberts, and the vast store of military supplies which the Boers coveted as much as they did anything are saved from the enemy. In his five attempts to fight his way into Ladysmith, General Buller has lost nearly 5,000 men of the flower of the British army. Viewed from the standpoint of military strategy, the city and all its supplies, perhaps, were not worth that price. But British sentiment was aroused. British soldiers were shut up in a city, dying of disease and possibly of hunger. The back could not be turned on them. Moreover, the capture of a British general and his army by the Boers would have had a damaging effect on Britain's prestige in Cape Colony. So the fight went on. But not until Roberts arrived was the relief of the city certain, for he ordered a campaign that drew off from the city most of its besiegers, who were forced by his tactics to think of their own safety.

The effect produced on the British people when the news of the relief of Ladysmith came shattered all traditions respecting the invariable stolidity and self-suppression of the Briton. Nothing like the scenes of joy in which men and women, young and old, educated and illiterate indulged for twenty-four hours after the news came were ever seen in Great Britain before, not even after Waterloo or the fall of Sebastopol. What was done in Great Britain was imitated to some degree in Canada, Australia and India—in fact, wherever the Scotch, Welsh and English were to be found. Business houses were closed, as were the schools. Throngs of hilarious merchants and students thronged the streets. Bells pealed. Cannon boomed. The queen cabled hearty messages to all her gallant generals, and the reaction from the despair of the previous four months was so great in many cases that from undue gloom the nation for a day seemed to be in danger of undue exultation, for the war is not over. Natal is cleared, the Orange Free State seems likely to be controlled ere long, but the Transvaal is strongly fortified and General Joubert has yet to be conquered. The less time he has to mass his forces and choose his battleground the better for the British, and the fact that General French with his cavalry has already attacked the outlying fringes of his forces near Osfontein shows that the British intend to force the pace from this time on, having learned how to be mobile and meet the enemy at his own tactics.

The Aftermath of the War

The expense of the South African war is being borne in on the British taxpayers. Five weeks ahead of the usual time for such an act the budget has been brought before Parliament. It calls for the appropriation of £154,082,000 during 1901-02, of which £60,000,000 are to be charged to the South African war. An increase of one shilling in the pound on the income tax; an increase of stamp, beer, tobacco and tea duties, it is thought, will bring in £12,317,000, and the remainder will be borrowed on short term bonds. The Chancellor of the Exchequer's

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proposals have met with approval from the Liberals as well as from the supporters of the ministry, and the House of Commons at an early day will vote for the new duties. Whether the Transvaal will be called upon ultimately to pay any of this vast sum remains to be seen.

The drawing together of the colonies and the motherland which will come from this war will be one of its most far-reaching and beneficent results. But the motherland must do more than express thanks for aid rendered and erect monuments in honor of the dead colonials in London squares, as is proposed by one of the London journals. If the colonies are to shed blood for the empire, they should be given representation in imperial councils.

NOTES

There are signs that the Agrarian party in Germany will force the imperial authorities to such a course as will bring on a tariff war with the United States. Documents made public last week show the length to which that party goes in forcing imperial officials to thwart in every way possible the effort of American consuls to secure information such as will aid American exporters.

Lord Rosebery has resigned the presidency of the Scottish Liberal Association, and thereby is supposed to have cut loose from the Liberal party and gained the liberty which he has coveted to fight for the imperial idea substantially as it is held by the present ministry, without at the same time changing his opinions respecting the need of domestic reforms for which the Liberal party stands. The act marks anew the divided condition of the opposition, a condition which makes the task of the English ministry far easier.

Mayor Hart of Boston has been in office but two months, and during that time has dismissed 809 city employés whom he deems useless, their dismission causing a reduction in the salary list of $600,000 a year, providing their places are not filled. Thus early in his career as mayor of Boston for the second time has Mr. Hart, the individualist, squeezed the patronage out of the socialistic departments which Mayor Quincy established, departments that hardly can flourish honestly and with economy to the taxpayer so long as suffrage for men of all races and all degrees of illiteracy obtains.

The Industrial Commission, which, acting under instructions from Congress, has been studying the problem of regulation of trusts, has made a preliminary report, recommending greater publicity of corporation accounts, such publicity taking the form of detailed statements in all prospectuses, in certificates of incorporation and in reports to stockholders. Access to accounts by stockholders must be granted. Annual audited reports made under oath should be prepared and filed. The Interstate Commerce Commission, it holds, must be given authority not only to order a uniform system of keeping railroad accounts, but given the power to inspect and audit such accounts.

Senator Pettigrew of South Dakota has introduced in the Senate a resolution calling upon the War Department for an explicit statement respecting the number of saloons in Manila, and the exportation of liquor from this country to the Philippines. Indignation on this matter has increased since the publication of Mr. Hancock's charges in *Leslie's Weekly*, and since the charges of Chaplain Wells were made public. Chaplain Pierce denies the accuracy of some of Chaplain Wells's statements, and the treasury officials at Washington claim that imports of liquor at Manila are less now than they were under Spanish rule, and that American rule has diminished the number of native liquor shops. Hon. F. H. Gillett of Massachusetts has introduced in the House of Representatives a bill prohibiting the sale at retail of distilled and intoxicating liquor in any part of the Philippine Islands.

In Brief

Dull days are duty days.

Doing nothing does half the mischief of the world.

The *Ram's Horn*, by devoting an entire issue to exposing Dr. Dowie, the Chicago faith healer, makes a thrust which must give him wounds that will call for the full exercise of all his faith to heal.

The Baptist *Standard* favors prayers for the dead. It is a human impulse which cannot be suppressed by raising the bogie of Roman sacerdotalism. Whittier believed in it, as did Gladstone.

"The reason why we have such good prayer meetings," said a New York pastor, the other day, "is that I do so little talking myself." Is the comparative ineffectiveness of your prayer meeting, dear perplexed leader, due to the opposite cause?

An organist and choirmaster has just died in Sweden who had held the same positions for seventy-two years without missing a single service. He and his ancestors have played the organ in the same church for 200 years. A phenomenal record!

The offering last Sunday morning of the Old South Church, Boston, for *The Congregationalist's* Indian Famine Relief Fund amounted to $551. One of the most gratifying features in connection with this fund is the response of churches East and West.

The series of articles by a New Hampshire country minister on The Country Church, the third of which appears in this number, is a more valuable contribution to the solution of a problem of great practical importance than many of the more pretentious articles on the same subject.

Isn't the ecclesiastical atmosphere of Springfield getting a trifle warm over higher criticism discussion in which Dr. Moxom and Dr. Hahn are such doughty antagonists? It is a mighty question, to be sure, the historicity of Genesis, but we can think of several other questions of at least equal religious bulk.

The Methodist General Conference will meet during May in the Auditorium Hall, Chicago. The price of a box seating six persons will be $150, which is considerably greater than the average annual rent of a church pew. Yet the seats will probably all be taken, for the opportunity to attend this particular church meeting comes only once in four years.

"Read great and serious books," advised the famous master of Baliol College at Oxford, Dr. Benjamin Jowett, "and do not spend time upon ephemeral things." Good advice, surely, but not to be taken too literally. The ruling principle of life should be that thus declared. But light literature of a noble, elevating sort has its proper place, like music, laughter or sport.

A man may serve the church in many ways. Some men cannot give money, but they can give talent. The late Judge Fancher of New York was counsel of the Missionary Society of the Methodist Episcopal Church for many years. For services rendered in that capacity he never received a cent. Given to another organization, they would have been worth $30,000 at least. So estimates the *Christian Advocate*.

Only a few years ago the sources of the Nile were an unsolved mystery and explorers braved great perils to solve it. Last month telegraphic communication was established between these sources and London. This is one of the events now often succeeding one another which show how the ends of the earth are being brought together, making as certain as necessary the acceptance by the strongest and most civilized governments of the responsibility for preserving the peace and order of the world.

Maple sugar time is drawing near in New Hampshire and Vermont. The market for "A1, premium, champion, first-class, unadulterated" maple sugar is so good that Christian Endeavorers and other young people who want to raise a little money for the Sunday school library, home or foreign missions or some other good object might get leave to set apart some trees and see what could be made. Let it be remembered, too, that even people who live in the city often know the difference between first-rate maple sugar and the next best.

The officials of the American Board are at a loss to understand the sensational dispatch in the newspapers of last week telling of the bravery of Miss Beulah Logan, one of the American Board's missionaries in the Caroline Islands. They know that she is brave—that has been proved conclusively in the past. But the last that they heard from her she was seriously ill and unable to perform the feats of valor credited to her in the dispatches from Sydney via Vancouver. But these may refer to incidents long ago reported to the Board and noted in the *Missionary Herald*.

Orders for the "Christian" edition of the *Topeka Capital*, to be edited for the week beginning March 13 by Rev. Charles M. Sheldon, are pouring in in such numbers that the Topeka postmaster has called on the post office officials in Washington to give him an extra force of clerks to handle the mail. Orders from every state in the Union and nearly every country in Europe are on file, some of them calling for thousands of copies daily, and Sir George Newnes of the London *Westminster Gazette* has cabled to inquire whether arrangements can be made for reproducing part of each day's edition of the *Capital* in the columns of the *Gazette*.

Why do not evangelical churches invite Unitarians to join with them in revival meetings? A sufficient answer is that such an invitation would be offensive to Unitarians, while, if it were accepted, the only revival that would follow would be a revival of controversy. The *Christian Register*, the organ of Unitarian churches, says: "Unitarians certainly would not be at home in any attempt to enforce the orthodox doctrines concerning the deity of Christ, the eternal consequences of sin and the necessity of regeneration." This statement also gives the reason why Unitarians do not affiliate successfully with Young Men's Christian Associations.

In connection with his recent brilliant address before the Boston Congregational Club Dr. Hillis told a good story touching the havoc wrought by higher criticism. It fell to his lot to attend the funeral of a Negro, sharing the service with a colored minister. As the two clergymen were riding to the cemetery the brother in black suddenly asked Dr. Hillis how he got along at his church with the higher criticism. Dr. Hillis replied that it was not a disturbing element at Plymouth. "Well," said his companion, "it's making things pretty hot at our church. One of my deacons who is down on it comes to prayer meeting and prays, 'O Lord, bless our pastor and help him to bring old treasures out of the Word,' while another deacon who believes in it follows him and prays, 'O Lord, bless our pastor and help him to bring new treasures out of the Word,' and betwixt those two deacons and the Lord they keep me black and blue." Dr. Hillis naïvely added that he supposed the deacons kept the minister blue while the Lord kept him black.

Counter-currents in the East

By Rev. Edward Abbott, D. D.

Does the "Christian civilization" of England and America bring unmixed blessings to the people of the East? The answer to this question must be, No. The work of missions and missionaries, making all allowance for points exposed to criticism, is, I believe, an unmixed blessing, but the characters and habits, the life which political and commercial classes and currents of colonization supply and establish among heathen or semi-civilized peoples, are by no means always productive of wholesome results. The missionaries preach, but resident and visiting foreigners too often undo the preaching by their practice. Indeed, it is not too much to say that one of the most serious obstacles to the spread of Christianity in such lands as China, Japan and India is the contradiction given to Christian teaching by the lives of professed Christians on the ground.

The average Hindu, Chinaman, or Japanese does not discriminate between nominal and real Christianity. He takes it for granted that every one who comes from a Christian nation, wearing the Christian name, is a sample fruit of Christianity, and when the fruit is bad, as it so often is, he judges the tree that bears it accordingly. There is good authority for his doing this. Of this let me offer some illustrations.

1. As to the Lord's Day, speaking of the native population, there is, of course, no Lord's Day in India, China, or Japan. There is none in Ceylon or Burmah outside of the English population, and within its limits the observance is often conspicuous by its absence. The Church of England has done much for the continent of Europe by the establishment and maintenance of its continental chapels and chaplaincies, and the English respect for Sunday makes some impression on continental life, but its extent lessens in proportion as we go further away from the "old home." The Church of England is comparatively strong and influential in India, and, in connection with the missions of other churches, accomplishes not a little in behalf of a due observance of the "Christian Sabbath," but the pressure of custom is tremendous the other way.

There is a noticeable difference between the use of the day in Australia and New Zealand. In Australia its claims rest lightly even upon the Englishman, and the streets of Melbourne and Sydney show a much lower standard of response to those claims than would be found in London or Edinburgh. In New Zealand, on the other hand, the atmosphere is quieter, and the church and its institutions have a stronger hold upon the popular conscience and regard. In China and Japan the day of days is almost swallowed up and overwhelmed by the tides of heathenism, secularity and worldliness. Business and travel are uninterrupted, work at all trades goes steadily on, visitors come and go on their round of sight-seeing, and of the function and use of a true Sunday the native learns little or nothing from the foreigner who is not a missionary.

It is greatly to be regretted that American and English Christians passing through these Eastern lands do not reflect how much their own example might have to do with introducing and confirming the Sunday habit to the lasting benefaction of these hard-working people. In Japan the government offices are closed on the Lord's Day, not out of religious principle, but in deference to the European custom, and this step is in the right direction and possibly may lead to something better. Even this is better than nothing. The same habit prevails, of course, in the other countries mentioned. But a great deal more might be done by Christian foreigners unofficially to fill the gap thus created in public life for spiritual ends.

2. The liquor habit. I kept count of the drunken men we met from the time we left New York all the way around to San Francisco. I saw one Italian who seemed to me to be the worse for liquor, one Hindu in the streets of Calcutta, and one Hawaiian; all the others (and there were many of them) were either English or Americans. There is the curse of opium smoking of course in China, but there is no drinking in the American sense, and no drunkenness. The Japanese enjoys his cup of "saké," and has it on every occasion, but I saw not one case of drunkenness in Japan, and a missionary of ten years' residence in the country told me that his experience had been the same, and that the only "saloons" in the English and American sense were those opened by Americans and other foreigners in what used to be before the new treaties went into force the "foreign concessions." The rapidity with which the whisky and beer saloon have sprung up in the city of Manila is a reproach to the American name. I see more saloons within five minutes' walk of one of the great railway stations in the city of Boston, and more drunken "natives" in a single week passing between Boston and Cambridge, than I saw during a ten months' journey of 40,000 miles by land and sea around the world.

3. Horse-racing and betting. Whatever credits are due to English people along the great belt of civilization they are carrying around the globe, they are doing incalculable harm by their spreading of the horse-racing mania and its accompaniment of betting. In India, in Ceylon, in Australia and New Zealand, in China and Japan, wherever the Englishman goes, he lays out his race track and the races become the great sport of the year and are abused beyond measure for betting purposes. Why is it that contact with that most noble and intelligent animal, the horse, should prove so largely demoralizing to human nature? The race track all over the world has become a synonym for almost everything that is bad, for the betting is only one of the evils. India is even called "racing mad." The natives are being drawn into the excitement, and are beginning to show the marks of the demoralization. So great has the evil become that I am informed that the government has interfered and prohibited all officials, whether native or foreign, from participation. In Australia and New Zealand the practice has been reduced to a science and fitted out with machinery to facilitate its indulgence. The "totalizator" is a mechanical device for conducting betting at races on a grand scale and for the convenience of everybody, and the result is that everybody is getting to bet, men, women and children, and the feats of the "totalizator" are watched with an eagerness and a concern which for the time being overshadows all other interests.

4. Gambling. The betting habit encourages and promotes the gambling habit, and when the race course does not furnish the opportunity something else is made to take its place. No sooner do you get on board an English steamship, or any other kind of steamship which has a fair proportion of English people among its passengers, than a course of gambling begins on the daily "run," and the propensity which finds satisfaction in this goes on into other forms of indulgence. On one of the voyages in Eastern seas the past year, on an English ship, the larger part of the somewhat limited promenade deck was occupied morning, noon and night by the gamblers, with their cards—women as well as men, the officers of the ship as well as passengers—and, when the appetite for cards palled, one of the "ladies" took to betting pure and simple with the captain, or anybody else, on any little trifle that might happen to come to mind, and the shillings and half-crowns passed hourly back and forth, and the sum of each day's gains and losses was duly reported at dinner. It is not too much to say that this national vice is eating its way into the national character in a way seriously to undermine it and to lead to most unhappy consequences.

There are other evils charged to "Christian" nations in the Pacific, one of which amounts to an enormity, if not to a horror, and is of a character which cannot well be more than hinted at in these columns. The officers and crews of French ships sailing among the islands are the offenders, and the native girls, sometimes daughters of chiefs, are the victims. Two men-of-war—one English, the Mildura, the other French, the Eure—have been engaged this past year in putting a stop to this devilish outrage on unsuspecting and trusting islanders, but not without tragedies which bring the fire of righteous indignation to the heart and the blush of shame to the cheek that such deeds should be connected in the minds of the sufferers with the name of Western civilization. And not the least circumstance in this deplorable chapter is the declaration of one of the French naval officers implicated to the effect that English merchantmen are sinners as often as the French. Americans, too?

Speaking of worrying, which kills more people than disease, keep a record for a month and see if you do not worry over a great many things that turn out all right. —*Daily Cheer.*

A Rising Fifth Avenue Preacher

BY ALLEN CHESTERFIELD

In the view of the average man, Fifth Avenue, New York, incarnates the wealth, luxury and fashion of America. Visions of elegant equipages, of moving lines of women in silks and furs and of men in tall hats and frock coats float before the mind at the mention of this famous street. Yet there, within two blocks of the largest hotel in the city, close to the splendid mansions of multi-millionaires, in the heart of Vanity Fair itself, I heard, the other Sunday, one of the finest sermons to which I ever listened—in fact, the best discourse on confessing Jesus Christ before men that ever reached my ears.

The preacher was Rev. M. D. Babcock, D. D, who has just succeeded Dr. Henry van Dyke as pastor of the Brick Church, where today worships the most representative and perhaps the wealthiest Presbyterian congregation in New York city. Those who remember Dr. Babcock at Auburn Seminary, a score of years ago, recall the fact that he was then regarded as the most brilliant and versatile man of his class—one of those fortunate fellows who can do almost anything equally well, from playing on a flute to debating a difficult problem of statecraft, or gracing a fashionable drawing-room. Subsequent years have more than fulfilled the bright promise of seminary days. His career in Baltimore at the Brown Memorial Church has been a notable one, and he came to New York a few months ago with the reputation of being the best pastor in America. But would he fulfill the severe requirements of a metropolitan pulpit, particularly one occupied so long by Dr. Henry van Dyke? The passing Sundays are answering the question, and my counsel to all who are spending a Sunday in New York is to hear Dr. Babcock.

If it had not been for the unusual forcefulness of his sermon, I think the dominant impression I should have carried away would have been that of his remarkable power in prayer. Reality, more than any other word, characterizes it. He began his pastoral prayer with these words, "God of infinite reality," and throughout there was the one impassioned yearning for actual communion with God. You felt that his own soul lay naked before the eyes of his Maker, and that the Spirit had given him power to arouse spiritual yearnings in the thousand hearts before him and to voice them in effective language. "We have said this morning," he prayed, "I believe in the Holy Ghost, but how do we believe in him if we do not translate our belief into the deeds of our hands and the errands of our feet?" "There must be," he went on, "some longing in each heart here—we have in mind some father, mother, sister or brother, friend, servant, missionary among the blacks, or in the central tableland of the South, or in the seething life of the West, speaking there a good word for Jesus Christ. O, bless all these." "Who is there, too, who would not pray for our country? Thou hast used wars in the past for thy kingdom; use those now being waged. We cannot see far ahead; we can only pray, Thy kingdom come."

There was an unusual number of notices that morning, but Dr. Babcock was more than equal to them, injecting a touch of humor into a function which often is tedious. Addressing the persons who were thinking of meeting the Session during the following week with a view to joining the church, he said: "A great many people disposed to become professing Christians dread the meeting of the Session, but I assure you it is a perfectly friendly affair. Don't be afraid of us." Calling attention to a notice on the calendar asking those who had literature to send it to mission fields, he added that it would be a good thing if some of the reading which is debauching the power of attention should be sent where it is scarce. "Give the people in the South and the West a chance to have their mental energies broken down in the same way in which yours are being crippled." He referred to the coming Ecumenical Conference as the "most remarkable of all the ages, Chalcedon and Nice not excepted," and asked that his parishioners open their homes to delegates. "You can do it if you want to, and it will do you good. If you don't want to, I hope you will have to pay for your reluctance by entertaining a delegate at some hotel." It was the morning for the offering for Ministerial Relief, and a little smile played around Dr. Babcock's lips as he announced it. "I do not like to plead for this cause, which ought to be presented by an elder, for as I look down the vista of years I am reluctant to ask you to make a little provision for my old age." Inasmuch as he was speaking to men who had just given their retiring pastor $30,000, the congregation smiled.

The sermon reached at last, Dr. Babcock sprang forward with the eagerness of a race horse. His text was taken from the account of Philip's interview with the Ethiopian eunuch, "Behold, here is water; what doth hinder me to be baptized?" His introduction riveted the attention of his hearers. Two men come into contact, the one gives, the other receives. But what vast consequences follow. Would that our lives as they touch others in providential ways might convey wholesome influences. But the main end of the discourse was to press his hearers to an immediate decision. There was a suggestion of sarcasm as he pointed out how the eunuch might have acted—"he could have told Philip that though he was convinced of the truth, he would see him when he went to Jerusalem the next year. But he wasn't that kind of a man. Dr. Babcock went on to urge those who believe in Christ to fly their flag. "You have plenty of time to grow, but not much, some of you, to begin." "You say you do not feel like joining the church. Where do you find feeling in the Bible as a test of conversion? Feelings are like the birds that come and go. You may have to make your beginning in a bloodless, heartless, unemotional way. You don't feel like rising in the morning, but you do so. When you are absorbed in a book as you sit on a parlor sofa and a lady comes in, the barbarian in you says, 'Keep still,' but the gentleman in you says, 'Get up.' Do what is right and feeling will come. Don't feel like it? Shame on you. How the Lord is watching for you."

He dealt sharply with the conventional response that one is not good enough to join the church. "It is the most illogical reason in the world. On the same principle a child would not go to school or soldier to camp." The other chronic objection, that the church shelters hypocrites, he punctured as mercilessly. "If you found a perfect church you would spoil it. I don't believe there are as many hypocrites proportionally in the church today as among the twelve apostles, but if there are I should still want to be the John."

I have given only a suggestion of the drift of Dr. Babcock's thought. I would that I could reproduce his very language. He is a master of sharp, short Saxon words. Words of four syllables are scarce in his vocabulary. His sermon was only half an hour long, but it was what my old professor of homiletics would call a march, not a promenade. It moved to the one end of bringing men, before they left that house, to say, "We will at once confess Christ before men." It dealt at close range with each man's conscience. Though he said some severe things, the smile that played about his face and the love that looked from his eyes proved that he was, as a friend at my side remarked, "the apostle of a religion of happiness."

I have heard some of the most noted revival preachers and evangelists of this century, but I have never heard the real gospel of Jesus pressed home more tenderly, logically and powerfully than that morning on Fifth Avenue. And I rejoiced that in that commanding center, where Sunday after Sunday he speaks to the most wealthy and cultured classes of the metropolis, to club men and society women, Dr. Babcock is to stand, possessing the light and the terminology of modern scholarship, yet telling the "old, old story of Jesus and his love" in a way that in time must melt the walls of indifference.

In Japan Once More

BY REV. JAMES H. PETTEE

Ravages of the Pest

Japan is a chronic sufferer from special ills of land and flesh. Upon my return from America, I found her just recovering from an attack of that dreadful disease, the black pest, as it is called. Travelers by rail or boat still were subjected to annoying delays and laughable examinations. Thanks, however, to stringent measures adopted, the dread disease has been nearly or quite stamped out. But the proportion of mortality was most alarming for a time and probably even record-breaking. Out of forty-two known cases of lung pest in the city of Osaka, only one recovered. Three attending physicians, their wives and their jinrikisha men were among those who succumbed. Serum was imported from India, but it failed to work beneficent results.

Under the New Regime

Of course, I found one great change in Japan. It affects all life here, especially the foreigners. Treaty revision is an accomplished fact, and we all are under Japanese jurisdiction. On the whole, matters are working as well as could be expected, but there is much grumbling on the part of strangers over some details and not a little bungling by Japanese officials over land leases, income taxes and judicial decisions. Some of it is humorous and some of it is exasperating. I have had occasion to answer certain questions furnished me in local English incident to my registering. One of these read, "When did you birthyday?"

In regard to the troublesome matter of the foreign ownership of land in Japan, the difficulty seems to have been solved, thanks to the

patient, persistent, statesmanlike conduct of a few of Japan's most far seeing leaders and of two or three foreigners. Among these should be gratefully mentioned Judge McIvor of Iowa, who was America's able and popular consul general at Yokohama under the Cleveland administration, and who, it will be remembered, did yeoman service two years ago for the American Board in the happy settlement of the Doshisha trouble.

While foreigners as individuals may not own land in Japan, they may organize into a company, either with or without Japanese associates, and that company, provided its principal office is in Japan, may own real estate here in fee simple. The partnership must be registered properly and it then becomes a juridical person, amenable to Japanese law and entitled to all the proprietary privileges of Japanese subjects. This is a thoroughly Oriental compromise, but as it bids fair to be a reliable, workable scheme foreigners, save the English, who are most conservative, are accepting it and reorganizing their companies to do business here.

Already an American tobacco trust, which is seeking to control the "filthy weed" business of the world, has allied itself with Murai Brothers of Kyoto, a Japanese firm that previously controlled some seven-tenths of the foreign tobacco trade in Japan. American money is being poured out like water to establish this enterprise. The company is capitalized at $5,000 000. Japanese debts running into the hundreds of thousands of *yen* have been liquidated, enormous salaries—for this poor country—paid to the chief native promoters, and more than $2,000,000 cabled from New York to Tokyo on a single occasion. And the worst of it is that those who are spending these vast sums of money confidently expect to be reimbursed by the smokers and the chewers of a tobacco loving world.

Japan's great lack, materially speaking, is money. She is borrowing at a ruinous rate, however. Some $50,000 000 worth of her loan bonds were floated in London last year. Marquis Ito and Count Inoue, her two old-time pillars of strength and wisdom, are urging their countrymen to admit foreign capital on freer terms and to treat foreigners themselves more considerately. These are brave words of needed advice, and they are beginning to be heeded.

Matters Educational

Intellectually there has been a healthy improvement. The best teachers are sought for by the government, and many ex-Christian ministers, educated in America, are now found in their ranks. The Doshisha is going on quietly and well. The trustees are standing by their colors and have returned to the government the official permit granted to a previous administration. By this permit the school was included in the national system and its students were allowed to pass into the higher universities on the same conditions as those from the public schools. Its graduates also were favored with public positions on equal terms with those from other schools. Whether the sacrifice of these advantages will reduce to any great extent the attendance after next April cannot now be predicted, but the trustees will stand firm whatever happens. The school by its courage, tact and persistency has induced the government to continue the favor—or right—of treating the students as it does those of its own schools in the matter of postponement till after graduation of military service. This is a great concession and will go far toward holding students in the school. At a four-days' conference held in Tokyo early in January, which was attended by 137 missionaries, the outlook for mission schools was regarded as by no means hopeless.

The Outlook

Churches are awaking out of their stupor. Week of Prayer meetings were everywhere on a high level. Neesima memorial meetings, held for the tenth year in many cities on Jan. 23, were more religious and even spiritual in tone than for several years past. To sum up the situation in a word as it appears to me after four weeks of renewed acquaintance with delirious Japan: The non-Christian outlook is dark and forbidding; the Christian outlook is bright and inviting. May we all draw the easy inference implied in this summary—you in America by drawing checks in favor of the American Board, we in Japan by drawing the gospel net and becoming fishers of men.

For Endeavorers

PRAYER MEETING

BY REV H. A. BRIDGMAN

Topic, March 18-24. Ye Must Be Born Again. John 3: 1-15.

A teacher of mine in the divinity school used to say, with reference to Biblical metaphors, that we ought not to try to make a literary figure go on all fours. He meant that we should consider the end which the one who used it had in view. No great truth of the Bible can be entirely compressed into a single illustration. We must always study Jesus' language from the point of view of the persons to whom he spoke. He suited his truth and his simile to the man with whom he was talking. To the learned rabbi, who had thought up to that time that Judaism comprised all the necessary elements of religion, he said, You must start all over again as respects your ideas of virtue and how to obtain it. To the selfish, ambitious members of his own band of followers he declared that the little child, in its docility and lovableness, furnished the example which they needed most to follow, that for them also there must be an entire reconstruction of life before they could do his work. But, on the other hand, to the young man who was morally earnest and blameless, and yet was yearning for something more satisfying in religion, he said, "Go sell all that thou hast." What he needed was to crown all his other worthy deeds with one splendid act of self-renunciation.

Certainly Jesus always looked upon the entrance into his kingdom as a great and noble and solemn undertaking. Even to those of us bred in Christian ways there comes usually some moment when religion becomes, not simply an inherited affair, but grips our hearts. All the more radical and definite must be the change that comes to the mature man, whether he has become steeped in sin or whether he has been conventionally virtuous, but is without God and hope in the world, when he is pierced by the arrows of the Spirit. Is there anything more marvelous than that a man hitherto absorbed in self and earthly things should suddenly awake to the consciousness, not only that there is a God somewhere far out in space, but a power close at hand exercising a Father's care and pouring out a Father's love. It is not strange that when Christ thus arouses a man to a sense of his divine capacities and possibilities the world becomes new to him and he dates all future events from that moment. "It was about the tenth hour," said John, many years afterwards, as he recalled his first meeting with Jesus. "It was ten years, six months and a half ago last week Thursday," says the man who bears testimony in the Rescue Mission.

But if we take this metaphor we must receive also that which it implies. Birth into a new life does not mean immediate attainment of maturity. A babe is utterly helpless. Months pass before it can use even its fingers intelligently, and months more before it can walk or talk. It must be sheltered and led along, step by step. The new-born Christian must be patient with himself; others must be patient and tender with him. The divine life is planted there. It is as real in quality as the life of God's best saints, but it must be nurtured.

If any one takes this figure too literally and declares that as he had no part in his own natural birth so he can have no part in his spiritual birth the reply is, as we have intimated, that the figure sets forth one important phase of the great truth, that the change in a man's life is so radical as to justify its being called a new birth and to require the working of the spiritual forces of the universe to bring it about. On the other hand, a man's will is just as important a factor in the change as the breathings of the Holy Spirit. When you are ill you do not wait for the medicinal forces of the world to operate upon you without any action on your part, but you go to a doctor. When you really want to be born again all you have to do is to put yourself in line with the power and the grace of God.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 2

The leader, Miss Lucy M. Fay, read from Isa. 6, and likened the prophet's preparation for his work and his later experiences in connection with it to the more modern experiences of Christian missionaries.

Miss Stanwood reported on several members of the Marathi Mission. Mrs. Winsor, with her husband, is still detained in this country, but her girls' school in Sirur goes on under native teachers. Mrs. Sibley, at Wai, misses her beloved associate, Miss Gordon, but rejoices that the latter can enjoy a much needed change and the rest which a visit to her home in Canada gives. Miss Stockbridge is spending her vacation with old friends in England. Mrs. Bissell has no time to grow old, with the Bible women always waiting for her suggestions and directions and the many other duties which fall to one who knows so well how to do many things for a people among whom she has lived and labored so long. Dr. Julia Bissell is rapidly gaining strength in Switzerland, after her long siege of typhoid fever, and hopes ere long to return to her medical work in Ahmednagar in anticipation of the new hospital, for which the Woman's Board is now making earnest effort to raise $10,000. Mrs. Edward S. Hume of Bombay, in a recent letter, draws graphic pictures of the lives of some women whom she meets, showing conclusively that the end of the nineteenth century does not find the condition of India's women one to be envied by the women of Christian lands.

Mrs. Judson Smith announced the approaching departure of two new missionaries, Dr. and Mrs. Lawrence, for East Central Africa, and introduced Mrs. Lawrence, who told a most interesting story of the chain of events in her life leading to the work which she now undertakes. The daughter of English missionaries in the island of Jamaica, she grew up with interest in missions but with no purpose to be a missionary herself. Her whole training, however, including a course in nursing, has paved the way to this decision.

Miss Child spoke of the request which has gone to the constituency from the executive committee of the Board that during the month of March special prayer be offered that abundant gifts may come into the treasury. Miss Evans of Carleton College, Northfield, Minn., brought a cordial greeting from Minnesota Branch of W. B. M. I., of which she is president, and urged the importance of changing the pity which is aroused in connection with the work abroad into efficient action.

Most of the mistakes of decent people come not from defiance of their consciences, but from consciences without a sense of proportion. The great duty made small, and the little duty made great—that is the story of many a fretful, worried, overburdened, fussy life.—*Francis G. Peabody.*

A New Hampshire Broadside

Consulting State Editors: Rev. Messrs. S. L. Gerould, Hollis; Cyrus Richardson, D.D., Nashua; W. L. Anderson, Exeter; and W. F. Cooley, Littleton

Clean Up the Rolls

That rule, adopted recently by one of our churches, requiring that after three years' absence a member must annually request to have his name kept upon the church roll, or else it will be placed upon a retired list, from which it cannot be removed without satisfactory evidence of a Christian life, will be likely to result in clearing the rolls of that church of a good many undesirable names. It seems as if similar procedure put into general practice would help solve the problem regarding long lists of non-resident members in some of our churches? One church in this state reports a majority of its members as absent.

A Council Hint

A recent installing council in this state returned to the usages of the fathers by making it a council of neighboring churches, even the sermon being preached by the pastor of an adjoining church. Of late years there has been a growing tendency, especially in the large churches, to pass by their weaker brethren in the neighborhood, and invite to membership only city churches and individuals from a distance. Is this the better Congregationalism? Some of the smaller churches are grieved at the action of the stronger in thus discriminating against them, though recognizing their right to invite whom they will. Our National Council in 1896 deemed it of sufficient importance to recommend that councils of ordination and dismission be from the vicinage.

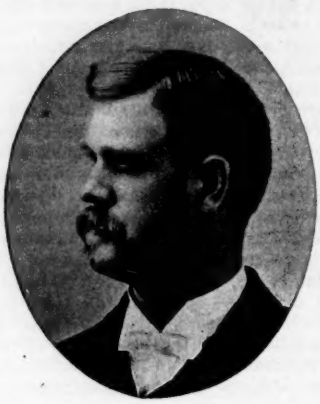
From a table published in the *Outlook* the fact is gleaned that of the four representatives of New Hampshire in the Fifty-sixth Congress but three were born in the state, while no son of New Hampshire represents any other state. Vermont heads the list with ten of her sons in her own delegation and among the representatives of other states. It is an interesting coincidence that the many thousands who have gone from our own to other states should be without Congressional aspirations, or, having them, should fail of election without exception.

The Congregational Clubs of the State

In these later years the feeling that the churches have not met the demands for practical fellowship for their own best welfare has caused to spring into being the clubs which in many states have become centers of social church life. Nearly half of the fifty or more Congregational clubs in the country are found in five of the New England states, Maine not yet having fallen into line. New Hampshire is practically covered by three exclusively her own, the Pascataqua, Central and Ashuelot, and sharing with Vermont the Ascutney and Passumpsic. All have been organized within the last ten years, but long enough to demonstrate their right to be. Their respective membership ranges from 100 to 200 or more, and all meet three times a year. The larger and better acquaintance thus accruing has given new significance to the fellowship of the churches, bringing members into closer touch and increasing mutual interest, and a new intellectual and spiritual quickening has also resulted. The bracing atmosphere of good cheer, the breaking of bread together, the stimulating addresses on problems of the day, some of which may not properly come into the pulpit for discussion, given by able men of the clergy and laity, give new zest to life under the stress of daily cares. Those most constant and regular in their attendance have most fully and heartily appreciated their utility. Some have gone fourscore miles and more to enjoy the offered privileges. The only regret is that more from actual experience have not tested their value to them personally. The smallness of the annual dues certainly brings membership within the means of all. N. F. C.

Milford's Pulpit Filled

Rev. J. E. Herman, who was recently installed pastor of the First Church of Milford, is a native of New York State and a graduate of Yale and Leipsic Universities. At the latter institution the degrees of M. A. and Ph. D.



REV. J. EDWARD HERMAN

were conferred upon him with honors. He was an advisory member of the Parliament of Religions, held in Chicago in 1893. His call to this church was a unanimous one, and he enters with the best of prospects upon his new field, which includes a membership of over 300 members. At the installation services Rev. A. E. Tracy preached the sermon.

The Country Church

III. SOCIAL REGENERATION

BY REV W. L. ANDERSON

A frequent vindication of the country church is that it raises up useful men for the cities. So many deacons, Sunday school superintendents and great public leaders come out of the country that the churches there must not be permitted to languish. The country church may well congratulate itself that its service is so highly esteemed; but far from being an annex to the main plant, it has its mission, first of all, to its own community. In saving men it is the means of the social regeneration of its own town.

In the country there is a certain ripeness for the kingdom. There are no vast institutions to overturn, no colossal crimes to expiate. Organization being but elementary, opportunity is given for a new social order with the least opposition and at the lowest cost. The Golden Rule could go into effect without shattering anything larger than the taking of a bonus in loaning money, or putting the big apples in the top of the barrel, working after sundown, or voting low taxes, swearing at the cattle, or being ill-natured at dinner. Economic and social equality are not such tantalizing dreams in the country as in the city. Equality of condition is only approximated, as must be the case until there is equality of character. It is much, however, to be free from the extremes of the city. The richer and the better educated are but slightly elevated above their neighbors. They cannot leave behind them the common style and scale of living.

One great advantage is found in the country. The people know one another. The problem of the stranger, and how to get acquainted with him and what to do with him when you have found him, does not exist. This greatly simplifies the work of the church; and it bears directly upon the coming of the kingdom, which is "righteousness and joy and peace" of neighbors and friends. The kingdom is essentially social and rests upon personal relations; and these relations are most readily set right when contact and mutual acquaintance free the natural impulses and affections. These personal forces are solvents even for oppositions of race. Some of the country churches are remarkably successful in assimilating alien elements.

Within the circle of the church that is not too large for this personal knowledge and this sympathetic brotherhood there grow up bonds of esteem and affection which are exceedingly strong. Conscientious people, who are thought to be bad tempered, and bad tempered people, who think themselves conscientious, must not be suffered to spoil the impression of that love for one another which comes at last to those who toil and sacrifice and pray together for the highest ends. The country church not infrequently offers a visible ideal for the kingdom of heaven in the entire community.

The country cannot be helped by importing an institutionalism adapted to other environments. Country people are busy, and when not busy they are tired. They rise early and must retire early. Plans for spending evenings away from home are rigidly limited. Gymnasiums offer little attraction to the "Man with a Hoe." Cooking classes are sorely needed in some places, and they might be introduced if the everlasting hunger would permit. Reading-rooms are too far away from the people who have an hour of rest at the end of the day. A magazine or book club is better. Alas, that philanthropy should come to grief. It comes to grief, but it makes mirth when the sojourner at Hillside Rest, grieving over the dullness of country life, proposes to start a society for brightening uninteresting lives, or a club for mothers without opportunities, or a class for hopeless drudges who know nothing of the world. These country people have a wide horizon. They have sons and daughters at college. They have all "been West." They have climbed Bunker Hill Monument. They know the breadth and height of things. And some of them have learned that the kingdom of heaven is within, and that social regeneration for the country town is as simple as the Golden Rule.

The church must be the chief means of social improvement, but it welcomes to its aid many other forces. In every town there ought to be a center of the civic and social and intellectual life. It should be a town hall, large enough to accommodate the people and as convenient and beautiful as possible. This building should be adequately heated and kept scrupulously clean. It should be the pride of the town, the fit dwelling place of the higher secular life. In it the library should be placed. There lectures should be given and singing classes conducted. This lecture course must be endowed in order to be efficient and stable. It will lead natu-

rally to home study and to increased interest in education. High school advantages can be placed within reach of older boys and girls by co-operation of towns and free public conveyance. With this provision of a central hearthstone, the smaller towns will find all good things attainable.

Some of the choicest people remain on the farms and in the hamlets. They are maintaining the churches. If the prosperous sons of these towns will come to the aid of these faithful workers and supply libraries and lecture courses and town halls where these necessities are beyond the reach of taxation and local generosity, the battle will be won. The record of these gifts is already an honorable one. Thus equipped with institutions the smaller towns may be delightful places of abode, and may yet hold and attract the best of the people. In the happy times to come there is good reason to hope that the millennium will begin to accumulate a golden antiquity in the country while agitators are still struggling for it in the city.

From the North

The renovated sanctuary at *Bath*, sitting high on the river bench above the roaring Ammonoosuc and facing the picturesque old village hidden among its noble trees, was thrown open again to the public on the last day of February with fitting ceremonies of rededication. Nearly thirty years ago the village, then more of a business center than now, was swept by fire, which destroyed the old house of worship. In 1874 the present building was erected. In the course of a quarter of a century it had come to need renovation, when less than a year ago Rev. W. H. Woodsum was called to the pastorate. Under his leadership the people, including some who were no longer residents, rallied successfully to the task, with the result that an attractive interior now welcomes the worshiper. Walls and ceiling are covered with steel plates, which lend themselves to effective decoration, while pulpit and pews of ash add to the cheerful aspect. The church is indebted to the Immanuel Church of Roxbury, Mass., for its pulpit, and to Mr. Henry Sawyer of Worcester, Mass., for its new carpet and a $100 check besides. Over $400 came from friends outside the town. In all about $1,700 have been expended, and there still remain upwards of $100 for additional needed improvements, among which are a new organ, a chandelier and paint on the exterior. The services of dedication ran through an afternoon and evening. The sermon was preached by Rev. A. T. Hillman of Concord on the theme, Much in Hand, Much in Hope.

All the Ladies' Societies in *Littleton* are showing increased activity. At the third meeting of the newly-formed Ladies' H. M. S., in response to the president's inquiry how to raise more money, $39 were pledged by those present in addition to regular dues. It is expected that the amount will soon be made $50. The Endeavor meeting now follows a short preaching service Sunday night with good results. There is no break between the two. The Sunday school, which has been held in the chapel since the beginning of the year, shows increased numbers and interest. Rev. F. G. Chutter, a former pastor, has an adult class of about fifty. For the first time in its history it is said the church begins the year with pledges sufficient to meet all its ordinary expenses, and in addition the greater part of a deficit of two years' standing.

The church at *Lancaster* in its varied departments is doing good work. The Sunday school reports increasing numbers and contributions and the kindergarten is a success. A recent Sunday was devoted both morning and evening to the work of the A. M. A. The pastor preached in the morning on national themes, taking up particularly the lives of Washington and Lincoln. In the evening the Sunday school carried out the Lincoln memorial program. Much interest is manifested in lifting the church debt, several methods being proposed. C.

Hanover's New Library Building

The generosity of Miss E. H. Howe has provided the town of Hanover with a beautiful and valuable library building, which will witness to the memory of the donor as well as of those in whose honor it is given. A fine mansion has been remodeled for its new use, the furnishings and finish of the interior being of the old colonial style.

In the main hall, near the door, on either side is a bronze tablet, on one of which is the inscription, "This house was built in 1773 by Eleazor Wheelock, the first president of Dartmouth College, for his residence and removed from its original site, south of Dartmouth Hall, to this place in 1828, and it was owned by the Howe family for fifty years." On the other, "In loving memory of Benjamin Darwin Howe, Eliza Hitchcock Howe and their son, Charles Henry Webster Howe, this library is established in the year 1900 by Emily Hitchcock Howe." Beyond the tablets are oil paintings of those whose names appear on the tablet.

The house was presented to the town and formally dedicated on Washington's Birthday, with appropriate ceremony, the donor making the presentation and Hon. Hiram Hitchcock, president of the corporators, receiving the keys and happily responding. President Tucker of Dartmouth gave a historic sketch of the edifice, and Professor Richardson, one of the trustees, emphasized the value of circulating libraries and gave the history of the accumulation of the Howe library. Hon. L. B. Downing spoke for the town, giving personal recollections of the Howe family. The building was thrown open to the inspection of the public, and many availed themselves of the offered privilege. C.

As Others See Us

Commenting on the statement in the December *Congregationalist* that the Congregational churches are sustaining no mission to the French in New Hampshire, the *French-American Citizen*, published by the French American College in Springfield, Mass., states the urgency of the case, as follows: "This is a grave matter for that state, which is rapidly increasing in its French population. Both agriculture and manufacturing are largely carried on there by Canadian French. Twenty-six per cent. of the population do not speak English, and most of these non-English-speaking people are French. The increase in foreign population since the last census is forty-six per cent. It seems hardly credible that the wise and Christian patriotism of the citizens of New Hampshire should allow that state to come any more under the power of a foreign Roman civilization. It is a serious responsibility which the Congregational churches of New Hampshire assume when they allow an evangelizing work of this kind to cease."

Nashua Items

At the present time, as in the past, it seems to be the mission of the New Hampshire churches to carefully train young men and women for wider fields of usefulness than they could find within the state. That they fill responsible positions in business and professional life elsewhere, however, is no reason for discouragement. We utter no complaints, but give hearty thanks that we are permitted to do so good a work. The churches in Nashua have seen a growth this winter in the spiritual life and service of its young people, especially. Pilgrim Church has held after services on Sunday evenings which have been well attended, though largely by Christians, and have deepened the religious impressions of the day. The Sunday school of First Church has recently increased in numbers and in interest. The pastor's class of young men has doubled and trebled and has become an aggressive force in the congregation. Missionary work is just now receiving attention in both churches. Extra money is being raised for the famine fund, and there is a determination to radically increase the American Board contributions. The Endeavor Society of First Church made a splendid showing last year in its missionary meetings and contributions. It induced its members to adopt the pledge for systematic giving.

Keene and Round About

The Ashuelot Club commemorated Washington's Birthday by meeting at First Church, Keene, in the severe storm. The gathering proved one of unusual interest and profit. After the social hour and dinner the address was given by Rev. E. P. Drew, the new pastor of First Church, on the theme, The Enthusiasm for Humanity, an original, able and suggestive discussion, which Mr. Drew has since repeated, by special request, at a meeting of the Fortnightly Club.——The society of First Church, Keene, has voted to paint the meeting house and to substitute congregational singing with a leader for the chorus in place of choir singing.——Much interest has been manifested of late in cottage prayer meetings held in connection with the church services at Hinsdale.——Rev. A. C. Fay of Gilsum has inaugurated the plan of preaching short preliminary sermons to the children the second and fourth Sundays of each month.

Rochester's Renewing

A somewhat novel plan has been tried in the First Church, Rochester. A two weeks' series of meetings had for its object "to emphasize the nobility and grandeur of the Christian religion, the dignity and mission of the Christian church and to bring man into right relations with his Maker." Immediate conversion was not sought primarily, but a deepening of the whole life of the community. Evening addresses were given by neighboring pastors. The meetings were attended remarkably well, and the experiment was a decided success. Backsliders were awakened, indifferent ones were made thoughtful, and the careless were made anxious. This historic church is apparently in a prosperous condition, both spiritually and materially. It possesses now one of the best parsonages in the state, the gift of Mrs. Whitehouse and Mrs. Chase.

Among the Churches

PLYMOUTH.—Union meetings of the three churches in town have been held for five weeks with preaching by the pastors and others. The result has been a deepening of the spiritual life of Christians and a few interesting conversions. A fine picture of Rev. W. R. Jewett, pastor from 1845-1862, has been recently hung in the Congregational church parlor, a gift from one of the members of the church.

WOLFBORO.—Work among the Greeks goes steadily on, their desire to learn the English language showing no signs of abatement. The last missionary concert was unique. The Scripture reading was in modern Greek, and a song was rendered in Chinese by a member of the Sunday school. A Greek made a short address in English, which was remarkable for its good sense, lofty spirit and command of language.

ALSTEAD CENTER.—The wife of Deacon Whitney Breed has recently died at the age of 82. For very many years she has been the mainstay of this little church, her interest and activities, notwithstanding her advanced age, continuing to the last. Her husband, 90 years of age, and son-in-law with whom he lives are both totally blind.

TAMWORTH.—The religious interest in this place, spoken of in the last broadside, is continually rising. In a recent cottage prayer meeting, the weather being inclement, 38 were present, some coming eight miles for a simple meeting of pastor and people. The meeting continued three hours.

HOPKINTON.—During the past winter extra meetings were held in the out-districts, and a quiet interest was developed resulting in the determination of several persons to enter the Christian life. The church is deeply afflicted in the recent death of Deacon John Bohonon, an exemplary and worthy member and a useful citizen.

WINCHESTER recently celebrated its 164th anniversary, and the day was made all the more notable by its being as well a day of jubilation for the wiping out of a debt that had been growing.

PEMBROKE.—The recent death of Deacon Brainerd Gile has made a vacancy in the church which will not soon be filled. He was a native of the town and one of its best known and worthy citizens.

THE HOME

The Child's Heart

The heart of a child,
  Like the heart of a flower,
Has a smile for the sun
  And a tear for the shower:
Oh, innocent hours
  With wonder beguiled—
Oh, heart like a flower's
  In the heart of a child!

The heart of a child,
  Like the heart of a bird,
With raptures of music
  Is flooded and stirred;
Oh, songs without words,
  Oh, melodies wild—
Oh, heart like a bird's
  In the heart of a child!

The heart of a child,
  Like the heart of the Spring,
Is full of the hope
  Of what Summer shall bring:
Oh, glory of things
  In a world undefiled—
Oh, heart like the Spring's
  In the heart of a child!

—*Arthur Austin-Jackson.*

A Double Service

To be both a mother and a sister to her sons is the double function of a woman now and then. We once knew a college student whose manners were exceptionally easy and whose whole bearing toward others was marked by sympathy and consideration. He was the most popular man in his class and justly so. Knowing that he had no sisters, we sometimes wondered how he had learned to be such a courteous gentleman, always practicing those little civilities which in many cases a man learns best from a sister who does her whole duty by her brother. The mystery was explained when we visited his home and came to know his gentle and queenly mother. Whether by direct precepts or by example only, she had succeeded in filling in the lives of her boys to a large extent the place of a sister, so that they understood how to carry themselves among other women, how to be attentive to their little wants without being intrusive, how to be friendly without being sentimental. When in addition to all her mothering a woman does this for her sons she has jewel upon jewel in her crown.

The Basal Womanly Qualities

What are the elements that go to make up the woman of New England stock? We have never met with a more satisfactory analysis than that of a Brooklyn pastor who was called not long ago to speak the last words of love and remembrance in honor of one of the noblest women in his church. He said that her three distinguishing traits were love of learning, love of family and love for Christ and his church. As we call to mind the worthy part played by woman since the foundation of the colonies, her devotion to every high ideal, her response to the call for missionary service, her constant and ready outpouring of herself upon the altar of family life, we see that these three characteristics have persisted. The woman of New England origin has always been eager for knowledge; she has always loved and served her household with deathless devotion; she has prayed and toiled and sacrificed for Christ and his kingdom. As modern life lays hold upon women on many sides of their nature, as they grow ambitious to shine in society and to scintillate in clubs, let them remember that the womanhood in which these three qualities predominate is the womanhood which rules the world.

A Discerning Teacher

More and more we are coming to respect the individuality of school children, and to realize that they cannot be successfully taught in large classes or molded according to one pattern. Modern parents seek for their sons and daughters schools where electives are offered and personal attention is given to each pupil as far as possible. There are, however, educators of long experience who have always recognized the importance of this method. Such a one was the late Miss Sarah Porter of Farmington, Ct., a remarkable woman, who had been at the head of a famous girls' school for more than fifty years. Her success was due in large measure to her unusual power of discrimination. She quickly saw the proper treatment for each student and seldom made mistakes. The girls gave her, in turn, their confidence, and proved worthy of her interest. Provision was made for a number of small classes and many teachers. This gave her pupils liberty in choice of studies and careful attention from instructors. In housing the school the same plan was carried out, Miss Porter preferring to have her hundred girls in several small houses rather than all under one roof.

Home Life Among the Boers *

BY A RECENT RESIDENT IN SOUTH AFRICA

In a simple form of civilization, such as exists in South Africa, where, through isolation from outside interests, human life is shut up to itself, the primitive instincts have unusual opportunity for development. Existence consists chiefly in providing food and raiment, marrying and rearing large families. Parental and filial relations are of primary, almost only, importance, and the home, with its simple material interests, has absolutely no rival in its claims on individual effort and devotion. It has been my good fortune to visit several Boer homes, each typical of a different stage of comfort and refinement.

Let me describe first that of a wealthy colonial Boer, whose extensive estate has descended through generations from an early Dutch governor. By the roadside are magnificent oaks and immense camphor trees over 200 years old. The grounds remind one of Virginia plantations of a former century, for brickmaking, carpentering tanning, etc., are carried on by Hottentot laborers, besides the cultivation of mealies, wheat, fruit and vegetables.

The stately old Dutch mansion, but one story high, is built of bricks smoothly covered with white plaster, has a slanting turf roof, and presents a broadside of large windows filled with tiny panes of glass. Ascending a flight of stone steps to the brick *stoep* in front the visitor is ushered into a large hall, opening in front into a dining-room, on the right into a parlor, on the left into sleeping apartments. All are spacious, and both floors and ceilings are of highly polished wood. The walls are covered with a curious brightly colored paper, in which large roosters and other fowls play a prominent part.

The walls of the parlor are devoid of pictures, but a number of photographs of relatives stand on little tables and adorn the piano. A cluster of pampas grass plumes is fastened above one window. There seemed to be no books except a Bible and a metrical version of the Psalms. A shiny black haircloth sofa and a set of shiny black haircloth chairs stand around the sides of the room with military precision. Everything is spotlessly clean. One would certainly slip and break a limb upon the well-waxed floor were it not for occasional curly, white Angora sheepskins, which serve as stepping-stones.

It happened that on the day of my visit the long dining-room table, with its heavy damask tablecloth, was loaded with a bewildering array of jellies, custards, preserves, molds of blanc-mange, puddings and tarts, among which twenty tiny vases of flowers stood at irregular intervals. In the center a huge frosted cake was flanked on each side by large dishes of peaches and grapes. It was the birthday of *Mijnheer*, my host, and this afternoon the neighbors for miles around called, as is the custom, to give congratulations and partake of the good things provided.

I must next introduce you to the owners of a wine and fruit farm. Near a tiny village, nestled in the midst of rugged mountains, lies the farmhouse where I spent several days. It is a plain, comfortable brick building, with a broad *stoep* in front. At a little distance are the storehouses, stables, and the apparatus for making wine and brandy. Far away can be seen the huts of the Hottentot servants.

I retired the evening of my arrival about half-past eight, wishing to adopt the customs of my Dutch friends. The huge canopied feather bed was exceedingly comfortable, and I did not wake till next morning at six, when coffee and rusks were brought in by the rosy-cheeked daughter of the house. The sunshine was already streaming into the white-curtained window, and I heard a subdued murmur from fowls, sheep, goats and cows, mingled with the shouts of Hottentot boys.

We were soon ready for breakfast—tea, a soft boiled turkey egg, biltong, grated cheese, orange marmalade and brown bread. Then I went into the kitchen to watch my hostess vigorously kneading dough, and later assisted in the preparation of dinner—mutton frickadel, cabbage bredee, boiled rice and sweet potatoes prepared with fat, cinnamon and sugar. For dessert there was a rather heavy roly-poly pudding made with apricot jam. After the twelve o'clock dinner we walked over the farm, especially to visit the vineyards, for I had never seen grapes growing on gnarled little trunks only three feet high.

Supper, consisting of tea, brown bread and butter, cheese, hot sausage and watermelon comfyt, comes at seven and is followed by family devotions. Two verses of a Psalm were sung, my host

* Third in a series on Home Life in Other Lands.

read a chapter of the Bible and offered prayer. We repaired to the parlor where were shown with pardonable pride an ebony chair, a leather-covered Bible, and pieces of old blue china brought over by Huguenot ancestors, who fled from France after the Revocation of the Edict of Nantes in 1685. This family did not speak much English, and I was glad of the opportunity to practice the little Cape Dutch I had acquired. I spied a newspaper and a few text-books, for the children have been to school, but evidently these, with one portly, gilt-edged volume, entitled Encyclopedia of General Information, constitute the entire literature of the family.

In the course of time I had opportunities to see the inside of other typical Boer homes. I accepted an invitation to visit a small sheep and ostrich farm near one of the rare springs found in the Karroo. A long, hot journey ended by a cart ride of eighty miles over the hot, dusty veld covered with dull green Karroo bush. This time the house is cramped as to room, so bare as to be ugly, and almost lacking in the essentials of common comfort. The floors are of earth, polished with sheep's blood till they have a dull mahogany color. The food is lacking in variety, and I could not get used to fat on my bread instead of butter, but relished an ostrich egg omelet and had an appetite for curried mutton.

I enjoyed watching the tall Kaffir herdsmen drive the sheep out of the kraals in the morning to graze all day upon the dry Karroo bush, and was on hand to observe the careful counting of the flock at night. It is amusing to see the ostriches come waltzing out from their pens, raising their feet rhythmically through sheer delight in the fresh, bracing air. But a continuous program of sheep and ostriches soon palls, and an American wonders at the stolid contentment of this family, whose only social life is reckoned by the several days' journey in an ox-wagon every two months to the nearest village for *Nachtmaal*—the communion service of the Dutch Church—a dance now and then at a distant farm, and the rare visits of wayfarers like myself.

Leaving the Karroo, I pressed onward to the Transvaal, not to the region around Johannesburg and Pretoria, but far Up Country, where the isolated farmer and his family must be content with *Nachtmaal* every six months. The loneliness and desolation experienced on the Karroo farm are here pitifully intensified, but Oom Jan and Tante Griet, with their twenty sons and daughters, do not understand our compassion. Have they not oxen and mealies in plenty, save when the wise God sends rinderpest or locusts or drought for the discipline of his chosen people? Have they not Kaffir servants in cheap abundance? Are not fifteen of their children well married and settled on farms, several comparatively near, after the fashion of the patriarchs, and the rest easily reached by a four or five days' journey by ox-wagon? And has not Groet Piet van de Merwe asked to "sit up" with their next daughter Johanna to-night? Have they not the Bible and the Psalm Book? What use can there be in newspapers and schoolbooks? Why should one ever take a bath, or even change his clothes except for *Nachtmaal*, a wedding or a christening?

There is little use in arguing with this sturdy, determined hairy Boer of the old type, and his placid fat *vrouw*, and we can only wonder how long it will be before the ambitions of a more complex civilization will permeate to this part of the country, as, in greater and less degrees, they have certainly reached those places we previously visited.

March Snow

The world, that had begun to stir
And glitter, lies a-cold;
The ledge is lined with frosty fur,
The mimic drift is rolled.
My thrush, full-fed with innocent meat,
That has begun to sing
So strenuous slow, so careful sweet,
Sits silent, wondering.

My heart, that had begun to bud
And blossom, lies a-cold;
The merry impulse of the blood
In sullen tide is rolled.
A little thing, a bitter thing
From bleakest storm-clouds hurled—
My God, lead on Thy gracious spring
In heart and home and world!

—*A. C. Benson.*

The Best of Its Kind

BY ANNA BARROWS

We are too much inclined to make distinctions between different articles without considering the fact that there are many grades of each kind. Oranges are often more highly prized than apples, yet the best apples frequently cost as much as oranges in our markets, and surely the better grades of apples are to be preferred to inferior oranges. The round of beef from a first-rate quarter will be a choicer article than the sirloin from a creature that was poorly fed.

In matters pertaining to clothing we seem to use more discrimination than in the selection of foods. It is astonishing sometimes to see how little persons who are well educated in other respects know about the relative values and flavors of foods. We wonder that the shopgirl should prefer cotton velvet and cheap jewelry to less showy materials of better quality; but we must remember that she is imitating those above her so far as she is able, but she has not been trained to see that the best of a cheaper class is preferable to a sham. Our taste in matters of food is often as untrained, and the value of food materials is generally supposed to be proportionate to their cost.

Professor Atwater and his associates for some years have been bringing us proof that the nutritive qualities of food are not always increased in the same ratio as its prices. But we have so long been accustomed to think that fish is a brain food above all others and that oysters are especially nutritious that we ignore the analyses of the chemists, which clearly show that the nutritive value of a quart of oysters is no higher than that of a quart of milk. That skimmed milk from a first class dairy may be cleaner and nearly as nutritious as full milk from a doubtful source is not believed by our people, and thousands of gallons have to be thrown away. We appear to be using an excessive amount of cream and forgetting that this does not contain all the nutrition in the milk. The casein is practically all left in the milk, but little being taken off with the cream. This is the kind of food commonly classed as muscle making, and fat alone will not take its place.

The market value of our food depends upon its scarcity and the amount of human effort expended upon it. Sweetbreads were once considered of little value but as the supply is small they have acquired a fictitious value. Animal foods as a whole are secondary products and therefore higher in price than the grains and vegetables, substances from which they are produced.

We must learn how to produce fine effects from common materials by simple processes. A perfectly baked potato is a luxury to which few attain, yet it can hardly be equaled by any of the varieties of croquettes and soufflés made from the same vegetable. The best quality of corn meal used intelligently will produce results in brown bread, mush and corn cakes which may well make us proud of this American cereal.

Though we acknowledge the merits of these common foods skillfully prepared and use them in our home life, how many of us are willing to bring them forward when entertaining our friends? We seek rather for some rarity, which perhaps has been brought from a distance or is out of season and cannot therefore be in its best estate. We multiply courses in our *menus* until we cannot appreciate them, even if they were properly prepared and served, which is hardly possible when there are so many. What we need is to cultivate a truly Epicurean simplicity and to have every article of food strictly the best of its kind.

Truthful Tact

BY ALICE VAN LEER CARRICK

There have been many definitions of tact, all differing widely as to phrasing, but all much alike in essential points, and perhaps one of the most salient of these points is expressed in the words, "Ability to make the truth pleasant." For even truthfulness, rare and admirable quality that it is, may be rendered hateful by the manner in which it is dealt out. The gift of tact in criticism is almost divine, yet it may be in part acquired by asking yourself before you speak, "Am I saying this because it is the truth or because I wish to criticise?" and "Would I like to hear the same thing expressed in the same language to me?"

Among young girls this habit of unnecessary criticism is a prominent fault; later their contact with the world will have polished their sharp corners into something smoother and taught them that they cannot hope to revolutionize everything that does not please them by a few well-chosen, well-directed words of ridicule. Because your friend has an unbecoming hat, or a bad habit of standing with her hips thrown out, or some defect that jars upon you, do not immediately correct her in the sharpest and most forceful way that you can. Such rigorous measures may have the desired effect; the hat may be altered, the hips drawn back into the proper position, but the same ends might have been accomplished by gentler means and the memory of

your words would not have been left—a mental bad taste in the mouth.

"Why do you not like your cousin, Annie?" a mother asked her daughter.

"Because, mamma, she is so fault-finding," Annie answered. "Nothing that I can do or say seems to please her."

"But she is so genuine and sincere, dear," urged the mother, able to look with wiser eyes and see the promise of riper fruits, as yet crude and unmellowed by time and experience.

"Yes, I know," said the little girl. "So genuine that she is just like sandpaper!"

And the child was right. Her cousin's sandpaper genuineness had apparently rubbed off the polish of consideration and left her character sincere and strong, but as unpleasing as unpolished wood.

Indeed, it is the old, old fable of the sun and the wind. A kindly suggestion, a persuasive word, will better enable you to help strip off the mantle of your friend's defects than a hurricane of harsher criticism.

Little Wild Neighbors

(For the Children)

If we are right-minded toward the little wild folk of wood and field, they will trust us and enter into the most charming friendship with us. So says Mr. James Buckham in the New York *Observer*, and he tells these two pretty incidents:

My observation teaches me that birds, especially, are perpetually hungering for and seeking the love and companionship of man. . . .

Last fall, there was a sparrow that came two or three times a day and perched on the sill of the open pantry window, just to be chirped to by my wife. He was not physically hungry, for he seldom touched the crumbs we threw him—*it was his little heart that was hungry*, I think. He would always come at such times as my wife was accustomed to be in the pantry, and, lighting on the sill, would give a little shrill, interrogatory chirp, as much as to say:

"Good morning. How are you today?" Then my wife would chirp back to him, and he would flutter his little wings with delight, hopping back and forth and answering her talk with language as full of gratitude and affection as any I ever heard. It was conversation well worth listening to, and often the whole household has stood, a pleased and smiling audience, just outside the pantry door.

A friend of mine, while tramping along a mountain road last summer, sat down to rest on a log by the wayside. Presently, a bright eyed red squirrel came "hitching" down the trunk of a spruce near by, stopping to bark questioningly every few feet. My friend simply sat still and watched the little fellow. Growing bolder, or, rather, as I explain it, more assured of the disposition of the man on the log, the squirrel presently made a dash from the tree, skurried up on my friend's shoulder, bounded to the earth again, and ran off, "laughing," my friend says, "as distinctly and merrily as ever I heard any human being laugh." In two or three minutes he was back again, frisking about my friend's feet, and ended up by perching on the toe of his boot and chattering amiably at him.

Here was an instance of unerring perception of disposition on the part of one of the shyest of wood creatures, and an evidence of the naturally friendly and loving characters of the little wild folk about us. My friend is one of the gentlest and sweetest of men, and that squirrel divined the love in his heart and knew it would be both safe and sweet to make his pretty appeal to it.

Waymarks for Women

The appointment of women as factory inspectors in Prussia is a remarkable innovation.

Most precious of all the gifts received by Miss Anthony on her eightieth birthday was a note from a Negro woman in Georgia, who fifty years ago was a slave, containing a postal order for eighty cents.

Ladysmith is an odd name for a town. It is interesting to know that the Lady Smith for whom it was named was a Spanish noble woman, whose beauty won the heart of a former governor of the Cape, Sir Harry Smith.

A significant feature of the recent Woman's Suffrage Convention in Washington was the presence of a number of young Southern women. Most prominent among them was Miss Kate M. Gordon, president of the Women's Sewerage and Drainage League of New Orleans.

At a recent meeting in Charlestown the Massachusetts State Federation of Women's Clubs listened to addresses on Requisite Conditions of the Schoolroom—school hygiene, architecture and decoration. In the afternoon Miss Evans of Carleton College spoke on Education in Morals.

The publication committee of the Association of Collegiate Alumnæ has been collecting statistics as to the health, occupation and marriage rate among its 12,000 members. It is expected that the result will prove that the college woman is as healthy and as likely to marry as any other woman.

It is worth while, in view of the interest in woman's suffrage evoked by the Washington meeting, to summarize what has been achieved. Wyoming, Colorado, Utah and Arizona give women the same political privileges as men. Kansas grants municipal suffrage to women. In no less than twenty-five states they have partial suffrage.

General Ludlow has appointed Miss Mary Knight of New York chief organizer of kindergartens in Havana. She speaks Spanish, and frequent visits to Cuba have made her familiar, to some extent, with the country and people. Miss Knight is especially interested in nature study, and a part of her plan of industrial education for the Havana children is the preparation of real gardens and the care of plants.

Iowa is an excellent place to entertain the National Congress of Mothers, which will meet in Des Moines, May 21-26, for in this state there are mothers' clubs in eighty out of the ninety-nine counties. The Des Moines club women have offered to entertain 1,000 delegates in their homes, and hotels will give reduced rates. Among the subjects to be discussed this year are: Child Study in Its Possibilities for Boys, The Child Saving Problem, Training of Young Children and The Right Education for Women. We are glad to see that so much prominence is to be given to practical problems of child nurture.

Nobody's case is desperate when the will is not at fault. And a woman's will, when she wills thoroughly, as I hope you do, is strong enough to overcome. When I hear people say that circumstances are against them, I always retort, "You mean that your will is not with you!" I believe in the will—I have faith in it.—*Robert to Elizabeth Browning.*

Closet and Altar

I say unto you that likewise joy shall be in heaven over one sinner that repenteth.

For I tell you the truth, that no more pleasing and acceptable gift can in this life be brought to God than a humble and obedient heart. And therefore it may come to pass that in a single moment of humility and unreserved obedience one may be drawn closer to God than if he had lived ten years in his own fashion of strenuous outward devotion.—*John Tauler.*

Let us not despair, for the gate of penitence is always open.—*Augustine.*

A hawk came into the ark and went out again a hawk; a lion came in and went out a lion; a bear, a bear; a wolf a wolf; but if a hawk come into this sacred temple of repentance, he will go forth a dove; a wolf go out a sheep; a lion a lamb.—*Chrysostom.*

Thy love unchanging is our consolation,
Thy patience and long-suffering our salvation,
O, thou our yesterday, today and ever,
Most faithful Saviour.

Thy purposes of love remain unshaken,
Tho' we, alas, our vows have oft forsaken;
Forgive, bear with us, grant us thy direction,
And kind protection.

As a thick cloud let all our sins be blotted
Out of thy book, that nothing past be noted;
As children chasten us when we are failing,
Heal us when ailing.
—*Moravian Hymnal.*

It has been well believed through many ages that the beginning of compunction is the beginning of a new life; that the mind which sees itself blameless may be called dead in trespasses—in trespasses on the love of others, in trespasses on their weakness, in trespasses on all those great claims which are the image of our own need.—*George Eliot.*

For why should God bid us pray, Deliver us from all evil, if he did not intend to help us? He, therefore, that doubts of the remission of his sins denies God's mercies and doeth him injury.—*Robert Burton.*

John cried, "Repent! for the ax is laid to the root of the tree," while Jesus sweetly said, "Repent for the kingdom of God has come near." Vast is the difference in those two messages. We are not condemning John when we say that when Jesus came it was as though the breath of springtime had passed over the consciences of men. The summons to repentance was one of the utmost beauty and power. In effect it was, "Repent! respond! for God has made the overture. Turn to God, for God has come to you!" —*R. J. Campbell.*

COLLECT FOR LENT

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent, create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

Mothers in Council

NEEDED REFORMATION IN COLLEGES

"What appeals to me more than anything else is that everything is *so clean*."

This was the remark of a boy of eighteen as he stood in his own well ordered bed-chamber the night of his home-coming at the close of his first term at college. I heard the boy's remark with a thrill of responsive sympathy, as I recalled those disgracefully dirty college rooms which I had seen in the dormitories of one of the largest and finest New England universities when, some years before, I had on several occasions visited the boy's older brother and also, still more recently, when again I had gone thither to purchase the furnishings for the room of this same young Freshman.

This lack of cleanliness in the rooms of our college men is a subject that needs a thorough airing, in the hope that breezes may blow upon it from so many quarters that in the coming twentieth century radical changes will have been wrought in the care and consequent condition of the rooms which our sons occupy in college dormitories.

Little improvement can be expected so long as they are cared for by dirty, untrained "sweeps," who are given the care of a far greater number of rooms than can possibly be attended to properly, even supposing that they knew how to do their work as it should be done. From room to room they go—flinging together the bed-clothing, anyhow so that the semblance of bed-making is carried out; emptying the slops, with never a thought of washing the toilet sets; sweeping with a wild hurry that fills the air with dust, only that it may settle yet more thickly over books, pictures and bric-a-brac and make more dreadful the moldings and the corners from which month after month the dust is never removed, until finally an incrustation of grime and general uncleanness spreads over everything. The sight turns the heart of any housekeeper sick within her.

O, that a Colonel Waring might arise who would work a reformation in the dormitories of our colleges such as was wrought in the streets of New York during his memorable campaign against dirt! Honored presidents and worthy trustees of our colleges, will you not do something to bring about this much-needed reformation? Is it not possible to utilize some part of the many millions intrusted to your care in securing carefully trained superintendents and a corps of men also carefully trained in a knowledge of sanitary cleaning and modern methods of housework? Do you say the money for this is now lacking? Then, when you send out your appeals to erect fine dormitories, would it not be well to appeal also for a little more money to keep the rooms of those dormitories clean?

A MOTHER OF COLLEGE BOYS.

FIRST THE BLADE, THEN THE EAR

A mother once wrote to this department in great distress, "How shall I cure my little girl three years old of selfishness?" The absurdity of requiring unselfishness from a child who is hardly more than a young animal is evident. Yet the distinction between the virtues expected of a child and the virtues expected of a mature person is too seldom made.

Miss Emilie Poulsson, in her wise and sensible new book for mothers, having the attractive title, Love and Law in Child Training, devotes a chapter to the subject of Early Virtues and the natural order of their development. This should be, she points out, first, courageous endurance of suffering, then obedience, then sympathy with his fellow-creatures, including animals. The fostering care over the young child which takes heed to this code of morals will, in so doing, provide a pure, sunny atmosphere, also favorable for many other traits of character. But Miss Poulsson warns mothers not to expect the impossible. She says:

> The little child's lack of certain virtues should not shock or surprise us any more than does his ignorance of certain advanced subjects—algebra and history, for instance. Time and training are obvious necessities; and the right beginning is most essential of all, for if we do not begin in the truly radical way, we shall injure the child by unreasonable treatment. As the seed of the corn is different from the blade, and the blade bears little resemblance to the full corn in the ear, so many of the virtues in the incipient stages are unlike what they are in their later development. It behooves us to recognize this difference.
>
> The virtue of justice gives us an example of this; for justice, consideration for the rights of others, is founded in the child's sense of his own rights. We must be patient with our little learners and their vociferous, strenuous claims of "That's mine!" for only as they learn *meum* will they acquire such a knowledge of *tuum* as will lead to the intelligent, voluntary doing of just deeds and to the gradual establishment in their souls of the ideal of universal justice.
>
> The truly radical way of instilling the virtue of gratitude is shown us in the Mother Play book, which might also be called the Book of the Evolution of the Virtues. Froebel would train the child in giving care before expecting him to appreciate the care given to him, and in order to prepare him for that appreciation in later years. It is right and natural that the little ones should accept unthinkingly the love and protection of their parents. They are so immersed in it that they can know nothing of it, even as the fishes of the poet's song knew not the sea, "as they swam its crystal clearness through." And since the foundation of gratitude is obviously the knowledge of the benefits received, as obviously is gratitude a later virtue. Do not neglect to prepare for it in the child's early years, but do not expect it until your child has learned through long experience in bestowing care what your care of him means. Not until then is it possible for fair gratitude to enter his heart and gladden your life. . . .
>
> "When all treasures are tried, truth is the best." But truth is not, to my thinking, a child's virtue. It is the supreme attainment of maturity. To say that truth is not a childish virtue is not saying that we should ignore its cultivation in childhood, but rather that we should take more pains to teach truth by reasonable methods, and with an intelligent comprehension that it is not the easy dower of the child, but so high a virtue that it demands struggle for its attainment. The young child needs long practice and much exercise in telling the truth, and unvarying truthfulness from those who deal with him.

TRUST COMMON SENSE

I am a young mother myself, and I know all about the perplexities of the victim of good advice who wrote in your last Mothers in Council. If she can bear any more advice, I should say this to her. In bringing up your baby depend for essentials entirely upon a good doctor; read two or three books well recommended for *sense*, and *no others*; and when mother and grandmother give advice that commends itself to an enlightened common sense, follow it—otherwise lay it aside. Refuse to be bewildered and bothered by books and people. Believe that common sense and the doctor will pull you through many little troubles, and then—do not fret. You are doing your level best; no one can do more. You will make mistakes, but they will not be serious, and it is not written in ancient history that mistakes were never made before. Use your own brains. G.

A chemist says that medicine stains usually yield very quickly to an application of alcohol. For obstinate iodine stains ether is recommended.

About Children

Dr. Ends: "There is nothing serious the matter with Freddy, Mrs. Blakly. I think a little soap and water will do him as much good as anything." *Mrs. Blakly:* "Yes, doctor, an' will I give it to him before or after his meals?"

"You must let the baby have one cow's milk to drink every day," said the doctor. "Very well, if you say so, doctor," said the perplexed young mother, "but I really don't see how he is going to hold it all."

Little Boy: "Phew! It's awful hot for just spring." *Little Girl:* "You ought to be thankful it's no worse. S'pose we lived in Iceland! Wouldn't that be awful?" "Iceland! Why?" "You better study your g'ography lessons. The g'ography says Iceland is famous for its hot springs."

Our Book

I received in due time your book. When I wrote you, it was one week after I had given Mellin's Food to the baby, then 3 months old, and ill with cholera infantum. I am glad to tell you that in less than 48 hours an improvement began to appear; the baby is well to-day and is the only one saved among 30 or 40 infants in the neighborhood who were sick at the same time. Ch. Courly, Buena Vista, Florida.

Mellin's Food

We have a book called "The Care and Feeding of Infants" in which we give some valuable information in regard to infant feeding and particularly in regard to the use of Mellin's Food. It tells you what Mellin's Food is, tells you why cow's milk does not always agree with the baby, tells you how to use Mellin's Food. We will send this book free of charge to any mother who will send us her name.

Send us a postal for a free sample of Mellin's Food.

Mellin's Food Company
Boston, Mass.

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See That Hole?

Insert a pencil to jerk the pen from holder. Prevents ink flowing back and soiling fingers. Samples on receipt of return postage. *Ask for 37.*

SPENCERIAN PEN CO., New York, N. Y.

The Conversation Corner

DEAR CORNERERS: Let us go right on from where we left off last week—children's letters about animals. First of all, comes a Maine boy, leading his "quad-er-ped."

Dear Mr. Martin: I send you a picture of my pony, and also —— cents for the Corner Cot. My pony's name is Topsy, and she is about fifteen years old. Papa bought her for me four years ago. She weighs 400 lbs. She is very gentle and is quite intelligent. In the summer I turn her out in a little field near the house, so that she can have exercise. Until we changed the fence, an apple tree stood in one corner of the yard. Topsy would go under the tree and eat all the apples, as far up as she could reach, and then get under a bough and shake the apples off. I use her mostly in the carriage and pung, but last summer I borrowed a saddle and rode a little that way—and sometimes bareback. She likes apples and cookies, and once she followed me into the kitchen and ate a dish of oatmeal.

I also have a pet cat whose name is Ben. He comes up stairs every morning to wake me. If he can't get into the hall, he cries until the door is opened for him. Two years ago I was in Boston and called at your room, but you were out. I saw a very pretty cat on top of a desk, but I do not know whether it was Kitty Clover or not. Next summer you must come down this way and see Maine. I should be happy to have you come and see me. I think you would enjoy a ride on the new Washington County R. R., of which we are very proud. I have not yet decided about going to college.

Cherryfield, Me. ARTHUR H.

Why not go to Bowdoin? But, wherever you go, I advise you not to use a pony. The only true way to climb the hill of science is to go afoot. Sorry I was out when you were in—it often happens so when Corner friends call; I wish they would always leave their names. That was "*the General*" that you saw on the cashier's desk—I wonder the subscription clerk did not tell you, as she gave him a bit of meat or asked him to salute the flag! I have often been in Maine, but your "field" was rather out of the way, either by land or water. Pastor Pringle of Eastport showed me, two summers ago, where your new railroad was to run. What nice instinct it was that made your pony select oat-meal from the bill of fare—are not oats the proper food of horses? But Arthur's horse in the kitchen must have been a funny sight—I should think she would have turned the dishes and things *Topsy-turvy!*

Here is another Maine Cornerer—she lives in the valley of the Kennebec:

Dear Mr. Martin: I never wrote to the Corner, because we do not take the paper, but a kind lady sends it to us. I have got a cat, and his name is Tom. He has only three feet, but he can catch rats, squirrels and mice. I have got four dolls. Their names are Susy, Elsie, Blanche and Victoria. I have got a little baby brother, and his name is Sydney Dewey. I go to school and like my teacher very much. We have to recite two lessons to the primary teacher, and she is very good too. She learns us a great deal. We are going to have a school exhibition. I like to read the Corner very much. I guess I will close now.

Albion, Me. HELEN W.

I think this little girl is proud of her English descent. She lives in *Albion*, calls one of her dolls *Victoria*, combines *Algernon Sydney* with Admiral Dewey for her baby brother's name, and writes *learn* for *teach*, according to the old English usage! If a four-footed animal is a quadruped, what should Helen's three-footed cat be called? Tommy *Tripod?*

Here is still another Maine letter, and although it has nothing about animals, it gives us a hint about saving the lives of starving children in India—and how much is a child better than a cat! Eva's gift would feed ten children for a day.

Dear Mr. Martin: My mother has read me of the famine in India from *The Congregationalist.* My sisters and I have gone without butter for a week to save for the Hindus, and papa and mamma have not had coffee for the same purpose.

Auburn, Me. EVA.

The next letter is from a Massachusetts girl, but her mother came from Maine!

Dear Mr. Martin: I was looking over some letters you wrote to me. I am a Cornerer, but have not written since 1897. I went to Maine last summer and had a nice time. We have no pets now except a cat. The bird died last summer. We have sold our hens because we are going to move to Attleboro.

Kingston, Mass. AMELIA C.

Dear Mr. Martin: I should like to be a Cornerer very much. My sister and my brother have written you. I have four pets; they are three cats and one dog, whose name is Prince. He can do many tricks. He can

beg, speak, make believe to sneeze and to be dead, and he got lost once for ten days. One of our kitties will jump over my hands, if I put them in front of her. She is a tiger-cat and her name is Bright Eyes. Prince is a Skye-terrier. My other cat is black and white, and his name is Pepper. Did you get any valentines? I didn't, but I wanted one. [No, I didn't get one, and didn't want one.—MR. M.] We are going to sing "My country, 'tis of thee," on the 22d, and I like to sing it very much. We are going to put in our scrap-book the picture in the Corner of Feb. 8, the house where James Otis died, and the America house. P. S. Prince has a curl in his tail, and I am nine years old.

Middlebury, Ct. EDITH T.

Edith's sister adds that "all the schools are to meet in the Town Hall on the 22d, and Richard has written an essay on the boyhood of George Washington." What an excellent thing to have all the children, even the smallest, learn on this holiday some love of our country and of the Father of our country. While I am writing two little fellows come in from their kindergarten, jubilant about *Wash er-on's* birthday. The older one reports, "We sung 'sweet liber*tee*,' and 'every mountain side has a ring.' *What is liber tee?*"

[One more arrival from Maine—a *sweet* calendar from "Molly Molasses, Penobscot Tribe of Indians, Old Town, Maine, Age 92"—with her birchbark photograph!]

Mr. Martin

Corner Scrap-Book

(For the Old Folks)

"ANNA ROSS"

An old book with this title was inquired for Jan. 11, and several replies have been received.

. . . "Anna Ross" was a charming story published nearly fifty years ago by the American Sunday School Union. It interested us children very much, and stood quite outside and above the average story Sunday school book of that period.

Bradford, Mass. B.

. . . The query revives long buried memories of a Sunday school book read more than fifty years ago, about Anna Ross, who left an orphan was taken by relatives and brought up in a Scottish manse.

Danielson, Ct. M. D.

"Anna Ross" was a favorite Sunday school book between fifty and sixty years ago. We read that and "Charles Clifford" over and over again. It must be more than fifty years ago that Dr. William Goodell translated "Anna Ross" into Armeno-Turkish. There is a copy of it in that language in the library of the Girls' Boarding School at Aintab, and the story interested the Armenian girls very much.

Stoneham, Mass. M. A. P.

I looked in vain in the American Board collection for Dr. Goodell's translation mentioned by Miss Proctor, but afterward Mrs. O., of Providence, kindly sent a copy of a New York edition, published in 1836. The story is told in old-fashioned English way of a little Waterloo orphan, choosing between two homes—a fashionable one in Edinburg and a humbler one in Perthshire. There is a strong religious moral on every page, and the book must have been very useful. The pictures are very quaint; that of Kenneth and Norman riding alternately through the glen to school on Shag, the pony, is quite different from Arthur H. and Topsy! S. L., New London, Ct., gives the author as Mrs. Sherwood, but this edition simply has, "by the author of The Decision, Profession is not Principle, Father Clement, etc."

"ONE BY ONE WE CROSS THE RIVER"

S. W. N., Jacksonville, Ill., sends the lines asked for Jan. 11, adding:

. . . This place is not far from the Missouri border, and it was my privilege to superintend a Sunday school for the colored people who gathered here during and after the war. One of the leaflets, with words and music, which were given us, was this song. I committed it to memory and gave the leaflet to the organist, and have never seen it since.

One by one we cross the river,
One by one we're ferried o'er,
One by one the crowns are given
On the bright and golden shore.
Youth and childhood oft are passing
O'er the dark and rolling tide,
And the white-robed angel boatman
Is the dying Christian's guide;
And the white-robed angel boatman
Bears them o'er the swelling tide.

One by one we come to Jesus,
As we hear his gentle voice,
One by one his vineyard enter,
There to labor and rejoice.
One by one sweet flowers we gather
In the glorious work of love,
Garlands for the angel boatman
To convey to realms above;
And the white-robed angel boatman
Bears them to the realms above.

One by one the heavy-laden
Sink beneath the noontide sun,
And the wayworn pilgrim welcomes
Evening shadows as they come.
One by one, with sins forgiven,
May we stand upon the shore,
Waiting till the angel boatman
Takes the helm and guides us o'er;
Till the white-robed boatman
Bears us to the shining shore.

L. N. M.

The Old and the New*

By Rev. A. E. Dunning

Can religion survive if institutions and customs which religious people most cherish, in the forms in which we have always known them, disappear? This is the most serious question with many persons now. They are witnessing what seem to be destructive assaults on institutions which they regard as essential to holy living, and these by many who claim to be serving God. The three corner stones on which Christianity seems to rest are a holy house, a holy Book and a holy day. Who does not see that the church fails to maintain the prestige or to secure the attendance it used to have, that Sunday is no longer the Sabbath of our fathers, and that the authority of the Bible is boldly challenged by many who study it devoutly and with whom once its words were the final court of appeal? Most Christians view these changes with anxiety. They see that the dividing line between the church and the world is fading, and many feel that the greatest mischief is being done by those who still cling to the church while they disregard its traditions.

These fears may be warranted, but it ought to help us to be discriminating in our judgments to find in this lesson that the same things were charged against Jesus Christ by most of the religious leaders of his time and nation. He was popular with the people, and when he first began to preach many of the Pharisees were interested in his doctrines. But before many months he broke with them and shocked their religious sentiment with a deliberateness and persistence which did much to bring him to the cross. We need not utterly withhold our sympathy from the Pharisees, though we condemn their blindness and hatred of Jesus. Their charges against him were essentially the same as those often made now by some earnest Christians against their brethren. They may be included under three heads:

1. *That Jesus let down the barriers which separated the church from the world.* The Pharisees said, "He eateth and drinketh with publicans and sinners." They saw him doing it. This particular occasion was when Matthew celebrated by a great feast his becoming a disciple of Jesus [Mark 2: 14-17]. At this time he justified his act by saying that he did it because the sinners needed him, as the sick need a physician. But the Pharisees might have retorted, as often men now do, by saying that it was not necessary that he should mingle with them in their feasts in order to preach to them the gospel of salvation.

But to the general charge he replied that the Pharisees refused to be won to righteousness either by fasting or feasting with them. John, he said, came eating no bread nor drinking wine; and they thought he was in league with Satan. But they were no better pleased with Jesus, who ate bread and drank wine with publicans and sinners. They called him a glutton and a winebibber. Yet he said that both John and himself were acting wisely [Luke 7: 29-35].

What is the right relation between the church and the world, between followers of Christ and publicans and sinners of today? This question has been answered by Christian teachers, by resolutions of conferences and by church manuals, but it calls still for further study.

2. *That Jesus disregarded the commands of the Scriptures.* The law of Moses required one great annual fast. There is no record that Jesus ever observed it. Often the religious authorities of the nation had commanded fasts, and they were appointed for the fourth, fifth, seventh and tenth months [Zech. 8: 19]. But Jesus certainly did not fast openly. Both the Pharisees and the disciples of John observed fasts often. When they together challenged Jesus for not teaching his disciples to fast, he said they had no cause to do it so long as he was with them [Mark 2: 18-22]. Fasting, he intimated, was not to be done according to church customs, but according to one's inward need; and then it should be secretly rather than publicly practiced. If space allowed, I should cite other examples where Jesus appeared to set aside the Scriptures; though he said truly that what he did was to condemn traditions of the church which really contradicted the commands of God. Some of these traditions apparently he found in the Scriptures. For example, compare Ex. 21: 24 with Matt. 5: 38.

The question still is not fully answered. What interpretations of teachings of the Bible, which many declare are commands of God, are really only traditions of men, which have come to be regarded as sacred because they have been for a long time repeated and accepted? This question also calls for prayerful study.

3. *They charged that Jesus broke the sacred law of the Sabbath.* That he did violence to the generally accepted ideas of Sabbath keeping is beyond question. That Sabbath afternoon walk through the fields of grain, when the disciples broke off the wheat heads, shelled and ate the wheat, was a scandal in the eyes of pious Israelites [Mark 2: 23-28]. So also was his act of healing the withered hand [Mark 3: 1-6]. In the Sabbath healing of the man at the pool, Jesus used an argument in self defense which we cannot use [John 5: 1-47]. He claimed supreme authority to do what he pleased to do on the Sabbath because of his absolute and eternal harmony with the will of God. But in the other cases he said what we may adopt as safe rules of conduct. He declared that it is not right to make any law of the Sabbath a clog to hinder men's progress toward their highest development of body and spirit, but that we ought to make the Sabbath an instrument to promote that welfare. We may wisely do for men, he said, at least as much as we would do for sheep.

Traditions of the church, long held sacred, concerning the observance of Sunday as the Sabbath are being set aside. There are many sayings in the Old Testament, the Scriptures of the time of Jesus, which support those traditions. Are those words about the Sabbath in the Old Testament to be observed as divine laws now? In the light of what Jesus did, this question requires yet further study.

We can hardly appreciate the impression made on devout Jews when Jesus told them that their church was worn out and going to pieces. It was an old garment. It was useless to patch it up. It must give way to a new organization with new laws. It was an old, decayed wine skin. To put the new truth he brought into old Judaism would destroy the faith of men. That truth must ferment in men's minds till it brought about revolutions and a new order of society [Luke 5: 36-39]. The last saying in this quotation is pathetically true. The man who has become used to the old does not desire the new. "For he saith, the old is better."

Yet the old must be put aside to make place for the new. I wish space were left to cite at length the epistle to the Hebrews as an illustration of this lesson. Those Jews who had become Christians were passing through a bitter experience. They had accepted the Messiah as the fulfillment of their Jewish hopes. Now they saw their temple, their order of worship, their Scriptures and their Sabbath apparently passing away. How hard it must have been for them to receive the message: "In that he saith, A new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away."

Is the Christian Church, as organized in our time, emerging from the old into a new organization and a better life? This is a question which tries the faith of many. The wisest men have not yet answered it. It calls for further study. But can we believe that the gates of Hades will prevail against the Church of Christ?

* The Sunday School Lesson for March 18. Text, Mark 2: 13-3: 6, parallel passages and John 5: 1-47. International Lesson, Jesus at Matthew's House.

Christ's Estimates of Men

Many are asking, "What would Jesus do?" Some seek to answer the question in order to guide their own conduct. Others are answering it in order to express their judgment of the conduct of others. The significant thing in the widely different answers offered is the popular willingness to measure men by the standards of Jesus.

The next three months offer an inviting opportunity to study these standards. Beginning April 1 the International Sunday School Lessons treat continuously the judgments which Christ declared concerning men in varied conditions. A series of twelve articles, parallel with these lessons, treating comprehensively the teaching of Christ in his earlier ministry, will be written for *The Congregationalist* by the editor, beginning next week, with the general title as given above. The topics are as follows, and the titles of the International Lessons are given in the second column:

1. Christ's Estimate of the Kingdom of Heaven.	The Beatitudes.
2. Christ's Estimate of Men's Judgments.	Precepts and Promises.
3. Christ's Estimate of Faith.	The Daughter of Jairus Raised.
4. Christ's Estimate of Strangers.	The Centurion's Servant Healed.
5. Christ's Estimate of a Doubter.	Jesus and John the Baptist.
6. Christ's Estimate of His Own Work.	Jesus Warning and Inviting.
7. Christ's Estimate of Sinners.	Jesus at the Pharisee's House.
8. Christ's Estimate of His Audiences.	Parable of the Sower.
9. Christ's Estimate of the Divine Life in Men.	Parables of the Kingdom.
10. Christ's Estimate of Missions.	The Twelve Sent Forth.
11. Wicked Men's Estimate of a Righteous Man.	Death of John the Baptist.
12. Christ's Estimate of Common Needs.	The Feeding of Five Thousand.

Lessons of a Ministry of Thirty-four Years

Rev. Dr. A. J. F. Behrends has completed seventeen years of his pastorate with Central Church, Brooklyn, and he commemorated the event by a sermon, Feb. 25, emphasizing the convictions which experience has strengthened of what constitutes the gospel. He summed up the motive of his ministry as consisting in faith in Jesus Christ as God incarnate, dying for us sinners and for our salvation; in the Holy Ghost, revealing to men the glory of God in the face of Jesus Christ; and in the Holy Scriptures as the authoritative record of God's redeeming work for mankind. The evidence, which has grown more convincing with increasing years, he has found in his experience of the effect of the Word of God in his own life. Most impressively he described that experience in these words:

> The Scriptures impress me most profoundly when I withdraw from all critical questions, when I let them speak to my waiting heart in their own way. There is in them a moral earnestness which makes me tremble. There is in them an emphasis of righteousness which fills me with awe. There is in them a passion for holiness which makes me cry out in agony. There is in them a fearless honesty and completeness of confession of moral weakness and wickedness which compels my assent. I am what they picture me. I ought to be what they summon me to be. And there is in them so clear a revelation of the saving grace of God in Jesus Christ that my heart responds to it with an unutterable eagerness. They shine in their own light. They speak in their own tongue. When I deal with them in this simple, straightforward way I am sure that they are able to make me wise unto salvation, that holy men of God spake as they were moved by the Holy Ghost.

It is well to cultivate a large undergrowth of small pleasures, for there are few large pleasures let out on long leases.—*Mary A. Livermore.*

LITERATURE

American Privateering

As one reads Mr. E. S. Maclay's *History of American Privateers* * his earlier books about the United States navy are recalled pleasantly. Few realize how largely the Revolutionary War, as well as the War of 1812, was waged upon the ocean, and what an influence our successes on the water had in ultimately securing our independence. Probably fewer still are aware how large a proportion of our marine victories were those of privateers rather than of ships of the regular navy. A narrative of more diversified and brilliant exploits probably could not be written. England is the only other nation able to furnish anything like the same quality and quantity of material, and even England cannot surpass these records. She captured many of our ships, but we captured more of hers. She displayed a splendid persistence and gallantry, but Americans outdid her, and the brutality which she often showed toward American prisoners, in spite of the courtesy with which some Englishmen treated them, never was exhibited on our side.

Mr. Maclay naturally emphasizes American successes. Nevertheless, making due allowance for his sympathies, his facts tell their own story, although they are almost incredible. When one reads how Capt. Jonathan Harraden alone captured from the enemy vessels the guns of which numbered more than one thousand, and that the privateer "Yankee" in her six cruises captured forty vessels and seized or destroyed British property worth $5 000,000, one's credulity is almost staggered. Yet these are only two of the more noteworthy illustrations of what our privateers actually accomplished. For a little craft, with eight or ten guns and eighty or a hundred men, to run out from Salem, Bristol or Baltimore, and literally sweep the seas for three or four months, capturing anywhere from five to a dozen ships, some two or three times her own size and her equals, if not her superiors, in guns, bringing home in money or goods from $250,000 to $1,000,000, became a commonplace, although of course many were not so fortunate and some were taken. Sometimes a vessel would be captured and recaptured three or four times between port and port.

The Yankee privateers not only made the English Channel and the Irish Sea their cruising grounds, but now and then would dart into an English harbor and carry off a vessel from under the guns of the fort. Rates of insurance in England went up to fabulous heights and it became necessary for English men-of-war to accompany their merchantmen, no matter how strongly armed, upon any important voyage. Even then it was the delight of the Yankee privateersmen to cut out one or more of the convoy. In point of pluck there was little difference, but both in building and navigating ships America was far in advance of the mother country. And when the English occasionally did capture one of our fast vessels, they never could make specially successful use of it.

The amusing audacity of some Yankee skippers is illustrated by the fact that, as the English admiral on the American coast more than once proclaimed all American ports blockaded while he withdrew his cruisers or transferred them at will, Capt. Thomas Boyle of the "Chasseur," privateer, caused to be publicly posted in Lloyd's Coffee House, in London, a proclamation that, in view of his presence in the "Chasseur" in the English Channel, he declared all ports, harbors, bays, creeks, rivers, inlets, outlets, islands and sea coasts of Great Britain and Ireland in a state of strict and rigorous blockade. Absurd as the proclamation may seem, nobody could be sure that the "Chasseur" would not appear at any port at any moment, such was the activity, daring and success of this most remarkable privateer. Mr. Maclay has successfully avoided making a mere catalogue of ships and their achievements, and his history is full of romance. Its only weakness is excessive fervor in describing some petty affairs.

* D. Appleton & Co. $3.50.

The Ely, Yale and Deems Lectures for 1899

These three books contain three of the chief courses of lectures at Union Seminary and Yale and New York Universities respectively.

The Ely lecturer was Rev. T. C. Hall, D. D., and his subject the *Social Meaning of Modern Religious Movements in England*.* His eight lectures are studies and comparisons of Methodism and the Evangelical, Broad Church and High Church movements in the English Establishment, with special reference to their relations to social development. The characteristics of each are brought out well and impartially. The value of each in itself and to the others is indicated, and the reader gains a lucid and fairly correct idea of the spiritual history of the past century in England. The author seems to exaggerate somewhat the narrowness and other defects of the Evangelical school. More allowance should be made for profound, practical and not unattractive godliness among its members. He draws with bold and skillful hand the outlines of Methodism and its peculiar success in its distinct mission. He does full justice to the zeal of the Broad Church leaders, while pointing out the comparative futility—largely, of course, because their rivals adopted their best methods in large degree—of the work which they inaugurated, and does no more than justice to the High Church party in declaring that, in spite of its superstition and bigotry, it nevertheless is pervaded by an enthusiasm and a real consecration which have given it justly its strong hold upon the English people. The conclusion suggested, although not drawn dogmatically, is that out of the work of them all a freer Protestantism and a more thoroughly organized and efficient, yet not less truly consecrated, church are likely to come. He foresees the conflicting conceptions of the character of both church and state sooner or later brought into final struggle for the mastery of the Establishment. Indeed, the struggle already has begun. He points out the resemblances between the Salvation Army and the early Methodist movement, and, in general, his study has been as broad and as thorough as it is discriminating.

The Yale lectures on Preaching were delivered by Rev. Dr. John Brown, of Bedford, Eng., whose congenial subject was *Puritan Preaching in England, Past and Present*.† They are decidedly less homiletical than some of the courses delivered by Dr. Brown's predecessors, and are written in a quiet style, which, for all its absence of rhetoric, has many and positive charms and often glows with genuine fervor, not to say eloquence. They are good examples, if not of preaching precisely, at any rate of one of the best types of public address. They are largely studies of individual preachers and their work. John Colet and the Preachers of the Reformation, the Cambridge Puritans—Lawrence Chaderton, Ezekiel Culverwell, William Perkins, Henry Smith and others—Thomas Goodwin and the Cambridge Platonists, Bunyan and Baxter among the fathers, and Thomas Binney, Spurgeon, Dr. Dale and Dr. Maclaren among men of modern times. These are discussed primarily as preachers, but much of their individuality is revealed, and the development is shown of the character and power of the type of preaching which they all illustrate, in spite of the marked differences between their times, temperaments and methods. The impression left by the volume is distinct and powerful and will be of great value to ministers, especially to young men.

* Scribners. $1.50. † Scribners. $1.50.

Rev. Dr. James Iverach also delivered the first course in the Charles F. Deems Lectureship of Philosophy, in New York University, on *Theism in the Light of Present Science and Philosophy*.* Profound knowledge, close reasoning, cumulative force and devout purpose are all illustrated upon every page. Naturally in the earlier lectures the scientific view of the world in its bearing on theism and as a preparation for life, the genesis, growth and meaning of life, and rational life and its implications are studied. And later the making of man is discussed, with the possibility of a rational religion, and philosophy, both in its agnostic and idealistic aspects, is examined. It is strong meat which is given the readers, but the manner of the book enchains attention. The author deals with broad principles and goes deeply into fundamentals, but with a practical and timely method, which saves his work from any pedantic element. His criticisms of Mr. Benjamin Kidd and Mr. Arthur Balfour, in the sixth chapter, will be found especially striking by those who are familiar with their significant books.

* Macmillan. $1.50.

Religious

Seven addresses by the late Prof. Henry Drummond to American audiences in 1893 are grouped in a little volume entitled *Stones Rolled Away*. The first four were delivered to Harvard students, the other three at various Bible Student Conferences at Northfield. They exhibit the peculiar power, one might almost call it genius, of the author for putting vital spiritual truth into permanent, impressive form before an audience. The book is wholesome and uplifting. [James Pott & Co. $1 00.]

The story of the book of Esther has been arranged for popular use and comprehension by Dr. W. H. Gill in *Esther, a Drama of Jewish History*. He has interpolated enough additions to the Bible narrative to make it more even in its flow and possibly more comprehensible by the ordinary reader. But the story is sufficiently intelligible and interesting in its Biblical form. [G. W. Jacobs & Co. 35 cents.]

Reincarnation in the New Testament, by J. M. Pryse, is a reverent, but misleading, attempt to show that the New Testament teaches the doctrine. The author's conception of it is as vague as his knowledge of the facts, and he has to twist Scripture considerably in order to make it seem to support the theory. [E. B. Page & Co.]

A series of studies on *Bible Questions* has been arranged for each week of the year by Rev. J. M. Campbell. The results rather than the processes of exegetical study are presented, and spiritual truth is urged practically, not forgetting the special occasions of the Christian year. [Funk & Wagnalls. $1.00.]

Dr. George Matheson's latest book, *The Bible Definition of Religion*, has four chapters in substantial exposition of the prophet Micah's definition of religion, "To do justly, and to love mercy, and to walk humbly with thy God." It is terse, thoughtful, and in every way admirable. [Revell Co. 30 cents.]

The dainty and attractive "*Knapsack*" *Bible* is of pocket size and handsomely bound in a good traveling cover. There is but one objection to it, *i. e.*, that it hardly can be read by most eyes without risk. The type is clear but necessarily very small. [Nelson. $1.35.]

For the King is a pretty birthday book for Christian workers. On one side are a text and short religious utterances. On the other are blank spaces for entries. [Dutton. 50 cents.]

Educational

Prof. G. L. Raymond is drawing near to the end of his series of volumes upon comparative æsthetics. That on the representative significance of form is yet to appear, but the present volume, entitled *Proportion and Harmony of Line and Color*, really is the last. One hardly can characterize the work better than by re-

peating its title. It is a discussion, thoughtful and elaborate, on proportion in art and nature in distinction from perspective. It is based upon comparisons of apparent measurements, special study being made of the human figure and of architecture, and studies of harmony and coloring also are outlined, the correspondences between harmony in music and painting being noted and the value of the principles declared to decorative painting being pointed out. The last chapter recapitulates the results believed to have been reached in the series of volumes, and completes a really masterly production. It is somewhat too technical for most readers, but artists of all sorts and the thoughtful public will appreciate it. The author is independent and does not expect to convince every one, but both his spirit and his utterances commend themselves. The book is illustrated freely and well. [Putnams. $2.50.]

Prof. Joseph Le Conte, in *Outlines of the Comparative Physiology and Morphology of Animals*, seeks to counteract the tendency to the study of selected types and to put emphasis upon practical laboratory methods. He thinks that there is need of directing notice once more to the general mutual connection of all parts of the field of zöology and biology and of taking large views. His book is intended to supplement more specialized study. [Appleton. $2.00.]

School Sanitation and Decoration, by Prof. Severance Burrage and Supervisor H. T. Bailey, deals with the location and construction of school buildings, their ventilation, lighting and heating, furnishings, etc., and the decoration of schoolrooms, beauty in school work, etc., receive attention. There is a special chapter on the importance of the influence of school life upon the eye. [Heath.]

The School and Society contains three lectures by Prof. John Dewey, with a supplementary statement about the university's elementary school. The three addresses discuss the School and Social Progress, the School and the Life of the Child, and Waste in Education, and already have been given to the public. They are eminently practical and stimulating. [University of Chicago Press. 75 cents.]——Dr. E. S. Holden has written *The Family of the Sun* for Appleton's Home Reading Books. It embodies conversations with a child, simplifying many of the fundamental facts of astronomy and is an excellent piece of work. [Appleton. 40 cents.]

Dr. D. K. Shute has written a *First Book in Organic Evolution*. He has made no attempt to prove the truth of evolution, but simply to introduce young people to the study of the theory. The book will help to supply a clear and trustworthy idea of what evolutionists claim. [Open Court Pub. Co. $2.00.]——Prof. Charles Harris has prepared for Heath's Modern Language series an edition of *Goethe's Poems*. It has numerous and careful notes. [90 cents.]

The second book in Dr. H. P. Judson and Supervisor Ida C. Bender's *Graded Literature Readers* contains excellent selections tastefully printed and illustrated for young children. Some pictures are in colors. [Maynard, Merrill & Co. 40 cents.]——*Our Country in Poem and Prose* has been arranged for collateral and supplementary reading by Eleanor A. Persons, and belongs to the Eclectic Home Reading series. [American Book Co. 50 cents.]——*Letters from Queer and Other Folks* consists of a teacher's manual and two volumes of letters for pupils to answer. They are planned so as to cover a large variety of subjects and to inform the scholars. A useful amount of practice in letter writing is to be obtained, as well as a great deal of general information. It is by Helen M. Cleveland. [Macmillan. 60, 35 and 30 cents.]

Baldwin's Primer, by Mary Kirk, has colored illustrations and others and is an attractive invitation to the younger children to enter the paths of education. [American Book Co. 30 cents.]——The American Book Company also sends us *Geschichten vom Rhein*, by Menco Stern. The short stories which make it up have done good service already. [85 cents.]——A new volume of Heath's Modern Language series is *Scènes de la Révolution Française*, edited from Lamartine's *Histoire des Girondins*, by Prof. O. B. Super. It furnishes easy historical reading in a serviceable form. [35 cents.]

Miscellaneous

Miss Estelle M. Hurll's *Rembrandt*, in the Riverside Art series, contains fifteen pictures, together with a portrait of Rembrandt, the author's purpose being to familiarize the reader with the great master and his work, interpreting and criticising helpfully. Our readers already are familiar with her superior fitness to write such a volume. It is admirable. [Houghton, Mifflin & Co. 75 cents.]

Mr. Henry Strachey's *Raphael* belongs to the series of Great Masters in Painting and Sculpture. The author devotes himself specially to the artistic life and work of Raphael. It is a compilation and also, to a considerable extent, a helpful critique, and contains a useful catalogue of Raphael's works. It is lavishly illustrated. [Macmillan. $1.75.]

The results of Prof. J. P. Fruit's special study of Poe's writings appear in his book, *The Mind and Heart of Poe's Poetry*. He discusses the mind and the heart of Poe's poetry separately. Professor Fruit admires Poe warmly, but not indiscriminately. His book is not, and is not intended to be, a popular work, but is scholarly and of large literary value. [Barnes.]——Another book about flowers, plants, etc., full of interest to country people and of pleasant suggestion to the city dweller is *A World in a Garden*, by R. Nelsh. It is the record of observations of all sorts of facts and experiences in horticulture and kindred departments. [Macmillan. $1.75.]

In *The Power of Womanhood* Miss Ellice Hopkins gives advice to parents and others as to the influence of woman upon boys and young men. It covers a wide range and is practical and judicious. [Dutton. $1.50.——Physicians and also laymen are addressed by Dr. J. S. Christison in *Brain in Relation to Mind*, a concise discussion, enforcing the immortality of mind and pointing out that dotage is not a normal or necessary condition of old age, but an indication of disintegration. [$1.25.]

Notes

—— Mr. Ruskin's most successful works, in their modern and cheaper form, have been Sesame and Lilies, of which 40,000 copies have been sold; Frondes Agrestes, 34,000; The Crown of Wild Olive, 31,000; and Unto This Last, 30,000.

—— The success of the dainty little Beacon Biographies has been such that Messrs. Small, Maynard & Co. now are to issue a similar series of Westminster Biographies of distinguished Englishmen. Defoe, Wesley and Browning are to be the subjects of the first three.

—— Two young Scotch Congregationalist clergymen are gaining high honor as scholars —Rev. A. E. Garvie of Montrose, whose recent work on Ritschl has won much attention from scholars and divines, and Rev. W. L. Walker of Laurence Kirk, whose book on The Spirit and the Incarnation in the Light of Scripture, Science and Practical Need has given him front rank among the theologians of Great Britain.

—— The interest of the art lovers of New York has been centered recently on the sale of the paintings collected by the late Judge Henry Hilton. One hundred and sixty-nine paintings were sold, and the amount realized from them was $118,715. In the opinion of the knowing ones many of the pictures were sold at prices below their real value; for instance, Meissonier's *L'Aumone*, for which the late A. T. Stewart paid $24,000, brought a this sale only $18,300. It was bought by a Chicago man, who will take it to that city. The same buyer bought another picture of Meissonier, a portrait of the artist, painted by himself, for $1,700. Other notable pictures in the sale were: Treasure Room of Baron Rothschild, by Capobianchi, which sold for $1,500, Head of a Young Girl, by Jacquet, $1,100, The Little Sufferer, by Bouguereau, $1,500, Sheep in the Woods, by Jacque, $7,800, The Cardinal's Reception, by Alvarez, $4,850, and Overlooking the Bosporus, by Zeim, $1,500.

—— Visitors to Chicago hardly can have failed to observe the walls of the Libby Prison Museum on Wabash Avenue, near Sixteenth Street. Not a few have gone through the old prison, examined its dungeons and carefully looked over the memorials of the Civil War. Not less than half a day was required to do this. The collection was made by Mr. Gunther, a candy dealer of the city and a man of wealth. For a long time Mr. Gunther has been planning to give his treasures to the city, and he now proposes to place them in a building to which every one will have access as soon as a suitable one is provided. A building as large as the Art Institute will be required, and Mr. Gunther suggests that it be on the West Side and in Garfield Park. Such a museum as would be formed in it would attract visitors from all parts of the world. It would be a history, more vivid than any ever written, of the Civil War and the events which led up to it.

The New Books

THEOLOGICAL AND RELIGIOUS

HISTORY OF DOGMA. By Dr. Adolph Harnack. Translated by Neil Buchanan. Vol. VII. pp. 328. $2.50.

STUDIES IN THE FOUR GOSPELS. By Prof. W. G. Moorhead, D. D. pp. 230. Westminster Press.

UPWARD STEPS. By G. B. F. Hallock, D. D. pp. 229. Westminster Press.

A series of judicious, practical, earnestly spiritual papers, short and pithy, eminently adapted to promote the best development of the Christian life.

CIVICS AND ECONOMICS

A MUNICIPAL PROGRAM. pp. 246. Macmillan Co. $1.00.

A valuable report of a committee of the National Municipal League with explanatory papers. It is a study of ascertained facts and a constructive suggestion of possible practical enactments. Among the authors of its papers are H. E. Deming, Albert Shaw, Charles Richardson and Hon. B. S. Coler.

DEMOCRACY AND EMPIRE. By F. H. Giddings, Ph. D. pp. 363. Macmillan Co. $2.50.

FICTION

THE MINX. By Mrs. Mannington Caffyn. pp. 335. F. A. Stokes Co. $1.50.

LYING PROPHETS. By Eden Philpotts. pp. 496. F. A. Stokes Co. $1.50.

AUTOBIOGRAPHY OF A CAT. By Miranda E. Shaw. pp. 268. Noyes Bros. $1.50.

A little story similar in purpose and spirit to Beautiful Joe.

THE CAMBRIC MASK. By R. W. Chambers. pp. 328. F. A. Stokes Co. $1.50.

MISCELLANEOUS

THE CLIFF DWELLERS AND PUEBLOS. PREHISTORIC AMERICA. Vol. III. By Rev. S. D. Peet, Ph. D. pp. 398. American Antiquarian.

SAMSON OCCOM AND THE CHRISTIAN INDIANS OF NEW ENGLAND. By W. De L. Love. pp. 379. Pilgrim Press.

NEW FOOTSTEPS IN WELL TRODDEN WAYS. By Katharine E. Conway. pp. 253. Pilot Pub. Co. $1.25.

PLAIN TALK IN PSALM AND PARABLE. By Ernest Crosby. pp. 187. $1.50.

Chiefly in the manner of Walt Whitman both in sentiment and form. Some religious feeling appears, but the work is largely semi-contemptuous comment upon society, politics, etc.

GARDENS ANCIENT AND MODERN. By A. F. Sieveking, F. S. A. pp. 423. Macmillan Co. $3.00.

SONGS OF ALL LANDS. By W. S. B. Mathews. pp. 157. American Book Co.

A well-chosen and tastefully printed collection of patriotic or sentimental songs, religious hymns, etc., with music. Suitable for either home or school.

PAPER COVERS

UNDINE and THE TWO CAPTAINS. By La Motte Fouqué. pp. 192 Cassell & Co. 10 cents.——BULLETIN 26. PROTECTION OF WORKMEN, FOREIGN LABOR LAWS. Department of Labor, Washington.

The Congregationalist's Indian Famine Relief Fund

A glance at the figures below will show a receipt during the last week of $3,201.31, mostly in small sums, representing a large number of givers. The grand total has now reached nearly $26,000, and of this amount $23,800 have been cabled to the field. From churches and Sunday schools, King's Daughters circles and families banded together, from individuals as thank offerings or memorial gifts the money comes in. Children send their share in pennies, sometimes with laboriously written, childish letters. Six dollars comes from far-away Alaska; one dollar from a Catholic washwoman; another dollar was saved by going without candy on Sunday. Some who wish to devote a sum of money to some specific and permanent work are sending $100 for the digging of a well, which proves one of the most valuable sources of relief. Send all contributions to *Mr. F. H. Wiggin, treasurer of the American Board, 14 Beacon Street, Boston*, marking them "For The Congregationalist's Indian Famine Relief Fund."

The Latest from the Field

Only last Monday morning Treasurer Wiggin received this letter from Rev. Edward S. Hume of Bombay, dated Feb. 3:

"Your cablegram announcing five hundred pounds for Fairbank for famine relief has been received since the last home mail went. I assure you that this generous help from home is deeply appreciated." "Distress is growing more acute and widespread every day. All the money which you send can be promptly used to meet the needs which surround us on every hand."

Why This Famine Is Worse Than the Last

Rev Richard Winsor, a missionary of the American Board temporarily in this country, writing us from Baltimore, gives the substance of recent letters from his fellow laborers at the front and adds his own comments:

In the last famine there were here and there patches of sweet potatoes, raised by irrigation, that they could get; there was water in some of the wells, a little in the rivers, but now there are no such patches and no water. All this portends a more awful famine than that of 1896 and 1897.

The maximum of the distress is not reached and will not be reached for months to come. If the wells are dry now and the people are not able by irrigation to raise the ground nut, tubers and such esculent plants, and if the hotter, drier season is coming apace, then in a short time the distress will be such as the whole past century has not witnessed. If now there are 3,000,000 of these afflicted ones on relief works and 500,000 more each week are added, as is now being done, then there will be scenes of misery untellable.

The prickly pear plant bears a fruit of a purplish hue, some as large as a hen's egg, but covered by fine sharp thorns in groups, every one of which must be carefully extracted before it can be eaten. This fruit is eagerly sought by the destitute and starving, wandering in search of anything that in the least degree may stay hunger.

The people in this district who survived the last famine remember what was done for them and walk in from the villages many miles and, going to the homes of our native Christians, cry, "Corn, corn, O give us corn." There is nothing to keep alive the goats, cows and buffaloes upon which the people depend so much for milk. These and their horses, sheep and oxen must die and the extensive agricultural districts become a dire, parched and desolate region.

There can be no extravagant language used in depicting the awfulness of the distress now afflicting this people. I have given only a small gleaning from the letters we are receiving, and the pathos in these communications from our native people describing the sufferings are enough to melt any heart.

Help wisely husbanded, looking both to the present and the future, cannot be too abundantly given nor too prudently bestowed. Every source in India is taxed to its utmost. The Herculean efforts put forth by the government cannot receive too great additions from the benevolence of this and other lands for the amelioration of this tremendous suffering and distress.

What Specific Amounts Will Do

Five cents will save a life for a day.

One dollar will feed twenty men, women and children for a day.

Five dollars will save a person's life until the rain comes in July and the famine pressure is relieved.

Ten dollars will feed 200 persons for a day or will help a company of 200 people to go to a government relief camp for work.

Twenty-five dollars will furnish cheap garments for fifty women or seventy-five blankets needed for protection against the cold.

Fifty dollars will rescue from starvation and support fifty children for a month.

One hundred dollars will dig a well that will insure bountiful crops on several acres of land and secure many families against future famines; or the same amount will equip a cheap grain shop that would lower the market rate in a circle of many villages.

H. F. J., Dover. $ 5.
Bohemian Free Reformed Ch., Silver Lake, Minn., 10.
Friend, Bickford, 1.50
Gratitude, 4.
E. H. and A. F. Brown, No. Bloomfield, O., 20.
C. E. Soc., Second Cong. Ch., Baltimore, Md., 10.
C. E. S., Trinity Cong. Ch., Lawrence, 5.
Friend, Pomfret Center, Ct., 5.
Friend, W. Medway, 5.
Sympathy, Norwich, Vt., 1.
Mrs. Anne T. Ross, Ashmont, 5.
Mrs. W. M. Gay, Georgetown, 1.
George W. Benn, Dover, N. H., 6.
Friend, 2.
Mrs. D. Storer, Toledo, O., 2.50
Friend, Taunton. 1.
Cong. S. S., Kingston, R. I., 10.
H. J. Wells, " 10.
Mrs. G. Yager E. Bridgewater, 3.
Friends, Chelmsford, 5.
Mrs. M. H. Hinckley, W. Lebanon, 2.
Friend, Quincy, 2.
Member of Cong. Ch., Whittaker, Mich., 51.
Mary and Laura Wildes, Boston, 1.
Dr. and Mrs. Frank Perrin, Boston, 2.
In His Name, Augusta, Me., 1.
Ger. Cong. Zion Ch., Ritzville, Wn., 20.
Ladies' Aid Soc., Ger. Cong. Zion Ch., Ritzville, Wn., 6.
Lewis G. Hopkins, Cincinnati, O., 10.
A Subject of the Queen, .25
Mrs. H. S. Barnum, Constantinople, 15.
Thomas J. Borden, Fall River, 25.
Chas. N. Harris, Boston, 10.
Friend, Milford, N. H., 1.
Mrs. M. E. H., Providence, R. I., 1.
Friend, Jamestown, N. Y., 2.
Mrs. J. K. P., Providence, R. I., 1.
Miss C. W. Hill, Wilkinsonville, 10.
Friend, North Andover Depot, 5.
Friend, Peabody, 5.
Mr. and Mrs. Nelson Ordway, W. Hampstead, N. H., 5.
W. H., Phoenix, Ariz., 10.
First Cong. Ch., Coupeville, Wn., 14 60
Cong Ch. & S. S., Toulon, Ill., 30.61
Davenport Ch., Add'l, New Haven, Ct., 1.25
Mr. and Mrs. George J. Allen, Livingston, Mont., 25.
Phillips Ch., Exeter, N. H., 11.
Piscataqua Cong. Club, Exeter, N. H., 10.21
Three-year-old Lucille, 3.
No candy on Sunday, 1.
Children's Pennies, 1.
"His Name," Worcester, 2.
R. W. Clapp, West Hampton, 10.
Members Amherst Coll. Mission Study Class, 7.50
West End Cong. S. S., Add'l, Bridgeport, Ct., 1.
Susan T. Howard, Providence, R.I., 10.
Mrs. E. W. Marsh, Bridgeport, Ct., $3.
Friend, Northampton, 50.
F. H. Jenkins, Vineyard Haven, 5.
W. H. W., Lowell, 3.
K. L. W., " 1.
G. W., " 1.
Margaret McCann, Lowell, 1.
Cong. Ch. Newington, Ct., 72.40
Mollie, East Canaan, Ct., 5.
A. E. O., East Hartford, Ct., 5.
Friend, Macon, Ga. 2.
Friend, Salem, No. 2. 5.
Amicable Cong. Soc., Tiverton, R. I., 7.50
The Misses Winn, Chelmsford, 2.
Mrs. L. M. J., Marlow, N. H., 1.
M. C. H. S., Naugatuck, 2.
Friend, Portsmouth, N. H., 1.
B. C. Dudley, No. Guilford, Ct., 1.
Goodell Bib. Cl., Central Cong. Ch., Philadelphia, Pa., 5.
E. C. and Family, 10.
Friend, 1.
B. F. Alken, Freetown. 1.
Family of H. S. Brigham, Kennebunk, 2.
Friends in West Newton, 6.
H. M. Plumer, Rochester, N. H., 25.
Mrs. Martha W. Horr, Rochester, N. H., 5.
Five Brooklyn Friends, 12.02
Cong. S. S. Intermed. and Prim. Dept., Alton, Ill., 10.
Mrs. I. D. Gilman, Alton, Ill., 5.
Methodist Ladies' Aid Society, Liberty Pole, Wis., 5.
Isaac Willard, Orford, N. H., 5.
Cong. Ch., Auburndale, 20.
A. S. C., Wellesley, 10.
Primary School, Auburndale, 4.50
Winthrop Cong. S. S., Holbrook, 10.
Winthrop Cong. Ch., " .75
Friend, S. Deerfield, 2.
Cong. Ch., Hatfield, 11.
Friend, Northampton, 10.
Mrs. Haley, Whately, 1.
Plymouth C. E. Soc., Columbus, O., 13.50
Fifth Cong. Ch., Washington, D. C., 17.22
A. J. A., Fall River, 5.
Friend, Waterford, Me., 12 50
Susan Lamb, S. Royalton, Vt., .25
Two Friends, S. Hadley, 25.
Friend, Brighton, .50
Westbrook, Ct., 1.
Cong. Ch., Glover, Vt., 2.
Friend, Vt., 10.
Abbie S. Woolworth, Sandusky, O., 5.
——, Charlestown, N. H., 1.
Home Study Dept., First Cong. Ch., Hartford, Ct., 30.
Friend, 1.
Mrs. S. C. Bartlett, N. Guilford, Ct., 1.
Cong. Ch., S. Royalton, Vt., 10.
Transient, 10.
S. E. S., Brookline, 2.
A. C. W., Shawmut, Me., 1.
J. E. Bird, N. Bridgton, Me., 5.
Rev. and Mrs. F. V. Norcross, Newcastle, Me., 2.
Phillips Ch., Add'l, Exeter, N. H., 1.
——, Eliot, Me., 10.
Cong. Ch., Feeding Hills, $32.
M. L. B., Watertown, Ct., 1.
F. P. B., " " 1.
Mrs. M. A. Pilsbury, Belfast, Me., 1.
S. H. B., Newport, N. H., 2.
J. R. G., " " 50.
Jennie Heaton, St. Johnsbury, Vt., 1.
A Friend, Louisville, Ky., 1.
Friend. 1.
Mr. and Mrs. Charles E. Putney, Baldwinville, 10.
Friends, Tallmadge, O., 7.50
Dwight Loomis, Hartford, Ct., 10.
Y. P. S. C. E., Gardiner, Me., 2.
Park S. S., Springfield, 7.50
E. H. Knight & Family, Springfield, 5.
Mrs. E. L. Emmons, " 2.
Cong. Ch and S. S., Nogales, Ariz., 3.
Thro' Aux. W. B. F. M., Ivoryton, Ct. 34 60
Cong. S. S., " " 6.10
Jun. C. E. Soc., " " 1.30
Martha Stalling, one of the Juniors, Ivoryton, Ct., 1.
Pilgrim Cong. Ch., Dorchester, 21.
J. H. Mather & Wife, Baltimore, Md., 5.
The Lindsay Children, Geneva, O., 1.
F. M. Smith, Hartford, Ct., 5.
A. C. C., Brooklyn, 100.
Miss A. S. Haskell, Fitchburg, 5.
Friend, Framingham, 1.
E. Burnham, S. Boston, 1.
B., Northampton, 1.
Friend Roxbury, 10.
Officer in Cong. S. S., Melrose Highlands, 1.50
Friend, Randolph Center, Vt., 2.
James Robinson, Calais, Me., 3.
A Member of Union Ch., Worcester, 5.
F. R. G., Lowell, 1.
Friend, 10.
Mrs. Hannah D. Merrill and family, Littleton, N. H., 20.50
M. H. H., 2.
Every Day Circle, King's Daughters, Walton, N. Y., 5.
Mrs. P. Fowlie, Denver, Col., 2.
H. G. N., Sherburn, N. Y., 20.
Mr. and Mrs. S., Walpole, 5.
Cong. Ch. and Soc., Ashland, 7.
S. F. L., a Correspondent of *The Congregationalist*, 10.
Friends, Dorchester, .75
Mrs. A. T. Guild, Milford, N. H., 1.
Friend, 1.
Free Christian Ch., Andover, 30.
Sympathizer, .25
F., .25
S. F. Mitchell, .25
H. and C., .50
Mr. Sanderson, .50
The Two W's, .75
G., .25
X., .25
Friend, Dorchester, 1.
John H. Hill, Concord, N. H., 2.
Mrs Walter B. Allen, Andover, 5.
In Memory M. P. W., Calais, Me., 5.
Additional, Paris, Can., 1.
First Cong. Ch., Mansfield, O., $ 5.
Alice E. G. Hudson, Miller's Falls, 1.13
Through the *Advance*, Chicago, Ill., 605.88
——, Charlestown, 5.
Oliver R. Cook, Worcester, 2.
Friend of the Needy, Cherryfield, Me., 1.
Mrs. E. M. Reader, Cincinnati, O., 1.
A. B. McA., Providence, R. I., 5.
E. J. E., Northboro, 20.
L. S., Woonsocket, R. I., 2.
Mrs. S. R. Mann, Redfield, S. D., 25.
Ogden, Merrill and Greer, St. Paul, Minn., 5.
Mrs. Mary W. Taylor, Oberlin, O., 5.
Mrs. A. A. W. Boardman, N. Y. city, 5.
R. M. Haines, Grinnell, Io., 5.
Mrs W. G. Bartlet, Sparta, Wis., 3.
A. C. Adams, Brookline, 2.
E. J. L., Freeport, Me., 1.
H. G. Woodruff, Manchester, N. H., 5.
Cong. S. S., Excelsior, Minn., 3.50
Cong. Ch., Add'l, Excelsior, Minn., 1.
Clara A. Bliss, Aurora, N. Y., 36.10
Friend, Ct., 1.
Grinnell Friends, Add'l, 2.50
Cong. S. S., Wethersfield, Ct., 30.
Cong. Ch., Add'l, Wethersfield, Ct., 6.
Cong. S. S., Add'l, Griswoldville, Ct., .50
James H. Fulton, Lynn, 10.
Porter Ch., Members Thro' W. B. M. Aux., Brockton, 6.
Friend, Hartford, Ct., 10.
Mrs. A. S. Pickens, Middleboro, 3.
James H. Eaton, Lawrence, 50.
Cong. Ch., White City, Kan., 15.71
Margaret McIvers, W. Suffield, Ct., 1.
E. L., New York city, 100.
——, W. Roxbury, 1.
H. O. Hodges, Whitaker, Ind., 10.
Cong. Ch. & So., North Pomfret, Vt., 9.10
Friend of Missions, Monson, 2.
——, Brockton, 2.
G. P. C., Dunlap, Kan., .50
Swedish Cong. S. S., Ivoryton, Ct., 6.50
——, Springfield, Ill., 1.
H. E. C., Waltham, 2.
Miss R. R. Thayer's Class, First Cong. S. S., Braintree, 2.
Cong. Ch., Appleton, Minn., 7.50
H. D. Simonds, Bridgeport, Ct., 5.
Rev. & Mrs. C. L. Tomblen, No. Middleboro, 3.
R. L. Tomblen, " " .25
A. T. Dudley, Exeter, N. H., 5.
J. L. D., 1.
Friends, Royalton, Vt., 3.
A. B., Boston, 5.
C. H. J., Boston, 1.
Cash, New Hartford, Ct., 1.
Mrs. A. L. Brainerd, Passaic, N. J., 2.
Friend, Worcester, 1.
M. E. Poole, Haverhill, 5.
S. B. Chapleigh, Allston, 25.
Cong. Ch., Montville Center, Ct., 5.
Mr. & Mrs. G. Osgood Lowell, 4.
Cong. Ch. & Soc., Goffstown, N. H., 25.
Y. P. S. C. E., " " 16.
S. H. Thompson, Portland, Me., 5.

Buckland,	$ 5.
Cash, E Orange, N. J.,	50.
Jun. C. E. Soc., Supt. & Assistants, Barnet, Vt.,	5.
First Cong. Ch., Stowe, Vt.,	16.
Miss S T. Lyon, Woodstock, Ct.,	1.
Henry T. Childs, " "	2.
Friend. Northampton.	5.
Mrs. E. Shumway & J. Underwood, Spencer,	2.
Annie M. Wells, Clifton Sp'gs, N.Y.,	1.
F. S. Bable, Chicago, Ill.,	10.
E. P. C., Bound Brook, N. J.,	2.
J. L. & J. P. Roberts, Brooklyn N.Y.,	10.
Mrs. George H. Wheelock, Leominster,	1.
Dartmouth S. S., Hanover, N. H.,	40.
A. H. D., Naugatuck, Ct.,	2.
First Cong Ch., Janesville, Wis.,	75.
Pres. Ch., Rome, O.,	6.25
Friends, Forest Grove, Ore.,	25.
In Loving Memory of Little Mary,	2.
Union Memorial Ch., Glenbrook,	22.50
Mrs. L. W. P., Lowell,	1.
M. E. D., Malta, Ill.,	1.
M. M., Haverhill,	1.
Home, Henniker, N. H.,	5.
Miss K. L. Bates, Needham,	$ 1.
H. O. Ward, Moretown, Vt.,	2.
C. E. Soc., Union Evan. Ch., Three Rivers,	28.
A. F., Kalamazoo, Mich.,	1.
Frances E. Miles Brooklyn, N. Y.,	5.
L. P. A. G., Burlington, Vt.,	1.
Second Cong. Ch., Wilton, N. H.,	20.
Dorchester,	5.
Hope Chapel, Boston,	10.
Alaska,	6.
I. R. C., Winchester,	10.
S. B. B., Boston,	1.
Mrs. M. E. Hamlin, Lexington,	5.
Friend, Bath, Me.,	2.
Jun. C. E. Soc., Park Pl. Ch., Pawtucket, R. I.,	17.62
F. O. B., Pawtucket, R. I.,	5.
Two Friends, Ayer,	2.
C. E. Soc., Saugerties, N. Y.,	5.75
New Hampshire Friend,	1.
E. C. K., Portsmouth, N. H.,	1.
Mrs. F. E. Porter's S.S. Class, Williamsburg,	4.50
J. D., Williamsburg,	.50
Tougaloo Univ., Tougaloo, Miss.,	41.11
Mrs. S. S. C.,	1.
Mrs. Stephen Smith, Mother and Baby Boy,	$ 2.25
Friend, Conway, N. H.,	5.
Two Friends, Honolulu, H. I.,	15.
G. W. Howe, Natick,	10.
E. J. P., Northampton,	1.
E. S. Colburn, West Upton,	1.
E. E. S., Malden,	3.
M. B. V., Chelsea,	1.
Cong. S. S., Northfield, N. Y.,	6.
Rebekah and Franklin Jewett, Berkeley, Cal.,	.50
Harriette F. Sawin, Cambridge,	2.
Primary Dept., Grace S. S., S. Framingham,	1.50
Milk St. Prim. Sch. and others, W. Brookfield,	3.50
Friend, Elyria, O.,	1.
L., So. Boston,	1.
M. S. H., Holyoke,	2.
Cong. Ch., East Ashford, N. Y.,	4.
Friend, Lowell,	1.
Cong. Ch. and Soc., Chester, N. H.,	15.
H. M. Nelson, St. Johnsbury, Vt.,	2.
H. C. M., Dorchester.	5.
H. M. H., Constantinople,	6.60
Mrs. L. E., Kent, Ct.,	2.
S. H. Williams, Glastonbury, Ct.,	$ 50.
Mrs. W. W. Scudder, " "	5.
Friend, Concord, N. H.,	10.
E. F. P., Schenectady, N. Y.,	1.
A Friend and Daughter, Worcester,	8.
Mary E. Goodnow, South Sudbury,	5.
Friend, Attleboro,	.25
A. A. F., Ware,	1.
H. Ingham, Minneapolis, Minn.,	16.
Total,	$3,201.31
Previously Acknowledged,	$2,756.83
Grand Total,	$5,958.14

Corrections: Acknowledgment in *The Congregationalist*, Feb. 22, Cong. Ch. and S. S., $56.40, should be Cong. Ch. and S. S., Florence, Mass., $56.40. Feb. 15, First Cong. Ch., Brookfield, $4, and First Cong. S. S., Brookfield, $10, should be First Cong. Ch., Brookfield, Vt., $4, and First Cong. S. S., Brookfield, Vt., $10.

Cheering Words from a Western Church

The stirring appeals in *The Congregationalist* in behalf of the famine-stricken people of India harrowed up my soul. I wanted to lead my little church into the work of giving to the relief fund, so I read your statements and appeals on Sunday mornings, and last Sunday morning we made a special appeal to about two-thirds of our regular morning congregation and to our joyful surprise we took up $15 71, which by this time is in your hands. Don't let up; this work can be duplicated by many of our small churches all over the land. What a splendid effort you are making. The Lord prosper you in it.

White City, Kan. SAMUEL WOOD.

In and Around Boston

The Pastor and Biblical Criticism

Rev. E. C. Moore, D. D., of Providence addressed the Monday Ministers' Meeting, presenting a clear and forceful paper upon this theme. The pulpit teaches religion, conveying theology indirectly. The minister who will gain a hearing must be non controversial and constructive in his methods. The end in view, to win men to the life of Christ, is to be constantly recalled. Differences of opinion in Biblical criticism grow out of unlike types of mind and individual views of all truth. While the minister should speak only what he knows, the cheapest thing he can do is to be indifferent to the subject or to avoid it altogether. If the pulpit loses intellectual leadership, it will forfeit spiritual leadership as well. But the questions in dispute are of opinion and they do not effect the revelation of God. No cleft should be allowed to come between scientific study and piety, as has been developed in Germany, where the universities teach one or many views and the ecclesiastical authority holds the ministry rigidly to a prescribed line. The pastor should impress his people that he speaks for their higher spiritual life rather than for their learning. Still he can create an atmosphere and find an opportunity in which to treat the topics of the authority and literature of the Bible. Dr. Moore testified to the success of his own efforts in this direction in Saturday afternoon lectures. There he could treat these subjects with the freedom that belongs to the lectureship.

The Superintendents' Union

The gathering last Monday night was increased in size over the average by the presence of a good number of lady guests. All the speakers also were ladies. Miss Nellie M. Brown of Lowell spoke on Seven Elements of a Good Sunday School; Mrs. S. T. Ford of Lowell on The Value of a Child; and Miss Bertha F. Vella of Lynn on The Teacher's Art of Preparation. Selections of music were rendered by the union's male quartet.

The Jubilee Singers

It is a pleasure to announce the coming to Boston of the fine double quartet from Fisk University, Nashville, Tenn. It is generally conceded that this company of jubilee singers is the best one before the public. They will be in Boston and vicinity, singing in the leading churches, during this month. The Ministers' Meeting next week will hear them, and the Congregational Club at its next gathering, March 26. Rev. H. A. Merrill, who is the manager of the company, will be glad to make appointments in the churches either for Sundays or week days, and can be addressed at Room 615, Congregational House, Boston, the office of the A. M. A.

Dr. Cook on Revivals

Dr Joseph Cook is gaining strength to be heard again occasionally in public, and many are glad to hear him. Last Monday noon he spoke to an audience which filled Park Street Church, his subject being Helps and Hindrances in Revivals. He laid emphasis in the authority of the Bible, portions of which he believed to be actually dictated by the Holy Spirit, on music, as a daughter of God, and on prayer. Dr. Cook's next lecture will be delivered in the same place, Monday noon, April 2.

Boston Library Lectures

The trustees of the Boston Public Library are about to take a new step towards increasing the educational service of that institution and rendering it in every way worthy to be known as "the poor man's university." They have planned a short course of free lectures, designed to set forth the facilities afforded by the library for study in various lines, and to inculcate civic virtues by means of biographical sketches of eminent Bostonians whose lives have afforded valuable lessons for coming generations. The lectures will be delivered at 8 P. M. in the lecture-room of the library, and the list of dates and speakers is as follows:

March 12. Col. T. W. Higginson. Education and the Public Library.

March 19. Mr. James L. Whitney. Incidents in the Early History of the Boston Public Library. Mr. Otto Fleischner. The Public Library and Art Education.

March 26. Rev. Jesse H. Jones. Wendell Phillips. Address in connection with the presentation to the library of a bronze bust of Wendell Phillips.

April 2. Mr. Lindsay Swift. The Public Library in Its Relations to Literature. Mr. Worthington C. Ford. The Public Library in Its Relations to the State.

April 11. Hon. William Everett. Reminiscences of Hon. Edward Everett.

April 16. Mr. C. W. Ernst. World Literature and the Postal Service.

April 23. Rev. E. E. Hale. Benjamin Franklin.

The Life of Christ Portrayed in Statuary

The former corridors of the Providence railroad station, recently made attractive by the display of the Tissot pictures, are now the resort of those attracted by the display of statuary illustrating scenes in the life of Christ, modeled by Carl Johan Nilsson of Stockholm, and brought to this country under the patronage of the American Art Association and to Boston under the direction of Major J. B. Pond. The artist has attended to the setting up in Boston, and is glad to talk of the nine years of his life when he was at work designing these sixteen groups, the work involving not only the revelation of his own imaginative and spiritual power, but much study of the habits, dress and types of the Jews of Christ's time. The dominating motive with him, as with Tissot, has been to be realistic. The medium used gives more life and color to the figures than cold marble could; the posing is natural on the whole, and in some of the scenes the sense of illusion is very marked.

Current Thought

OUR DUTY TO PORTO RICO

We believe that most Americans will be loth to admit that this great, strong, wealthy nation, which has just liberated Porto Rico from Spanish domination, needs to protect its interests from Porto Rican competition.—*The Outlook.*

VESTED INTERESTS IN THE WAY

Is not this dire distress in various parts of the country another loud call to the government to give more attention to irrigation works? It is difficult to understand why it is that with the remarkable success of irrigation in several sections of India patent to the whole world, this feasible, common-sense plan of warding off famine is not eagerly adopted and most earnestly prosecuted by the rulers of the empire. Is it possible that vested interests stand in the way? Fifty years from now wise men will wonder how the Government of our day could have been so blind to its own interests and, unconsciously of course, to the interests of millions of the people of the land. Political economists will wonder why the counsels of good old Sir Arthur Cotton respecting the utilization of the magnificent water power of India for irrigation canals and intercommunication between distant parts, were despised and set at naught, while vast expenditure on railways, not nearly as productive to government as irrigation, is approved.—*The Indian Witness.*

THE FUTILITY OF CALLING NAMES

Those who aim to preserve American institutions in their purity and to retain the living force of the Constitution can easily afford to be called hard names by their opponents, but it will not do for them to stoop to the same level in defending either their cause or themselves. They must keep to fair argument and to sound reason; they must abjure passion and intemperate and denunciatory speech if they would preserve their own self respect, gain a fair hearing with the public, and convince their fellow-citizens who are open to conviction.—*City and State, Philadelphia.*

A CHANGE OF EMPHASIS

We cannot agree with this pessimistic view of modern piety. Our reading of cases of discipline in church courts a hundred years ago and more has brought us to this conclusion: that the fathers kept the fourth and fifth commandments better than we; we keep the seventh and tenth better than they.—*United Presbyterian.*

You will find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others? You will find half the battle gained if you never allow yourself to say anything gloomy. —*Lydia Maria Child.*

Chicago and the Interior

An Educational Conference

For Chicago this has been an educational week. Forty or more college presidents, with scores of public school superintendents, have been in session in the Fine Arts Building nearly all the week. Presidents Eliot of Harvard and Wheeler of California have been prominent in the discussions. Hon. W. T. Harris has been heard with the deepest interest. Professor Butler's paper on the condition of education at the close of the century was of great value. For the evening sessions Central Music Hall was altogether too small. Local managers had disposed of tickets to the teachers in the public schools to such an extent that for friends of visitors no tickets could be had. For one who is anxious that the Chicago schools should be as good as possible the discussion on the necessity of putting the control of these schools into the hands of the superintendent, and making him responsible for their efficiency, and the universal condemnation of the policy of the present board of education was of great interest. Perhaps something will come of it. At any rate, Mr. Head, the president of the Civic Federation, suggested that the present is a good time to create vacancies in the board of education and fill them with competent men. On this subject President Eliot spoke vigorously and convincingly.

The conference seemed to think that temperance, as taught by text-books now required by law in our public schools, is failing to accomplish its purpose. Prof. W. A. Atwater of Wesleyan University and others, while urging that the purpose is most worthy and that the use of alcohol is an enormous evil, insist that young people should not be taught what is untrue even in the interests of temperance. The secretary of the W. C. T. U. listened to the discussion and declared it one-sided and unfair. There ought to be some way discovered by which the benefits of temperance can be emphasized without being open to criticism from scientific men.

One of the more practical topics in which much interest was shown was the improvement of the common schools. Superintendent Harvey of Wisconsin, in an elaborate paper which received general indorsement, claimed that at least one-third of the time now occupied in the schools is occupied with non-essential studies and whose pursuit hinders results which otherwise might be reached. He believes that with competent superintendents these non-essential studies may be eliminated and those which are essential so correlated as to secure a far better education than is now given. The teacher, too, ought to be able to do her work with a better understanding of its purpose and its result than she now has. The earnestness of the convention and the fine appearance of the men who have attended it combine with the ability exhibited to encourage the hope that whatever evils at present inhere in our public system will some time be removed.

President Eliot has been in demand ever since he reached the city. Sunday afternoon he spoke for the university on Religion and asserted that Harvard, according to the late Henry Drummond, is the most religious institution in the country. There the search is for truth and every one's conscience is free. It is not difficult to believe that for a good many other institutions the claim might truthfully be made.

As an outcome of this conference an association of American universities has been organized, with a present membership of fourteen. President Eliot is at its head, with President Wheeler vice-president and Dr. W. R. Harper secretary. The latter says this is the most important movement in the interests of higher education which has been made during the last fifty years. The association will consider the advisability of asking foreign universities to admit no American student to an examination for the degree of Ph. D. unless he has a B. A. from some accredited American college. It will also consider the possibility of limiting the number of institutions at which this degree can be obtained.

The Heroic in Missions

In a thoughtful paper read before the ministers last Monday morning Rev. William Burgess suggested that if more use were made of the heroic in missions the income of the American Board might be largely and steadily increased. His paper was in the nature of a supplement to the admirable statement of President Capen sent out a few weeks ago. Mr. Burgess thinks that pictures of great missionaries, short accounts of their achievements, stories of particular missions, written in as attractive a style as our best novels, ought to be furnished. He would group the churches in such a way as to bring to them fresh news from the fields, and would rely upon the interest thus awakened rather than upon appeals at stated times for the needed contributions. At the same meeting Dr. John Eaton, formerly at the head of the United States Bureau of Education, spoke, all too briefly, on the condition of things in Porto Rico. He gave an account of the measures taken to establish a system of public schools on the island, and made it clear that it must be many years before the population will be lifted up to the moral or intellectual level of communities in the United States.

A Great Snowstorm

Not for sixteen years has Chicago had such a fall of snow as came Tuesday night and Wednesday. Even the elevated roads found it hard to prevent a blockade. Transportation was everywhere delayed. The stores on State Street were almost deserted. Clerks were sent home at noon because they had nothing to do. Trains ran with comparative regularity on the great trunk lines, but suburban trains were uncertain. Business at the stock yards was checked. Not till Thursday was there anything like regularity in transportation or in the ordinary business of the city. Fortunately there were few accidents and, so far as appears, in spite of the cold, which began a week ago, there has been but little suffering.

Disciples of the New Theology

The present week a number of earnest men of various denominations have been discussing at Green Bay, Wis., the nature, spirit and aims of the new theology. The gathering is known as a congress of religions. In it Drs. Thomas, Jenkins, Lloyd, Jones, Updyke, Titsworth and Frizzel have taken part. Some of the titles of the papers read are: The Search for a New Theology, The Impact upon Life of the New Theology, The Spiritual Value of the New Theology, The Positive Qualities of the New Theology.

Dr. Pearsons's Birthday

The *Tribune* suggests that the friends of Dr. Pearsons and the various institutions he has aided unite to celebrate in some simple yet appreciative way his completion, April 14, of eighty years. Ten years ago Dr. Pearsons withdrew from active business life, and began to distribute the fortune he had acquired. As a result of that distribution the colleges he has aided are worth at least six millions more than they were a decade ago. In the near future the remainder of his fortune will be distributed. It is eminently fitting that some notice be taken of a life which has completed fourscore years, especially when that life has been so occupied with plans for the welfare of coming generations.

Chicago, March 3. FRANKLIN.

No one is ever lost because he cannot do good, but only because he will not do what he can.—*Dr. Henry van Dyke.*

The Home Department

The New View Point Talks of It

A much complimented feature of this paper is that presented today. Two well-known friends of the Home Department thus emphasize its values:

"The Home Department has entered into my life. Some of its ideas are now a part of my composition. When I have a few moments of leisure I find myself inclined to open to this part of the paper. I often admire its nicety of expression; good things are not only said but they are beautifully said. I need its suggestions; when I cannot use them they originate those that are more individual which I can use."

Salem, Mass. MRS. JAMES L. HILL.

"The Home Department of The Congregationalist is capitally edited. The discussions and suggestions are so helpful to every one interested in children that I confess I generally turn first to its pages. I often make cuttings from it for my 'mother's book.' I think the problems of home and children cannot be too often discussed. Anything which encourages free expression of difficulties or successes in the experience of mothers or teachers cannot but be a help. This the Home Department most effectively accomplishes."

New Haven, Ct. MRS. FRANK C. PORTER.

Most of our readers are in homes or sustain close relations to some household circle. And every home will be far more homelike with *The Congregationalist* upon its reading table. This is a home paper. Do you know of any home to which you wish us to send sample copies? Send us the addresses. Or perhaps you would prefer to contribute to a trial term of this paper in some home. *We will send it to any new reader for* 12 *weeks for* 25 *cents.*

Yours, *THE CONGREGATIONALIST,*
Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, $1.00; life membership, $20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen States. Ten free Christian schools in Utah and New Mexico. S. F. WILKINS, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. S. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 10.30 A. M. Bible study 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of $——, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601, Congregational House. Annual membership $1.00; life membership $20.00. Miss Mary W. Brooks, Treas.

Life and Work of the Churches

The new methods in editing this department, which have just been adopted, are receiving approval in many quarters. A Massachusetts pastor writes: "I hasten to assure you of my delight at the change in the News Department. I have always felt that the old arrangement was somewhat gossipy and beneath our Christian and denominational dignity. The present plan gathers together the essence of the work of the churches in such a way as to prove of real value to every church worker." We are confident that as soon as our readers generally grasp the fact that we are seeking to present more fresh and consequential news in an effective and suggestive way they will read the department with increasing interest.

Meetings and Events to Come

EVANGELICAL ALLIANCE of Boston and vicinity, Bromfield Street Church, Monday, March 12, 10.30 A. M. Topic, Revivals of Religion. Speakers, Rev. Drs. E. M. Taylor, A. H. Plumb and Rev. F. O. Cunningham.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

HOME MISSIONARY SOCIETY, annual meeting, Detroit, Mich., June 5-7.

ECUMENICAL MISSIONARY CONFERENCE, New York city, April 21-May 1.

INTERNATIONAL C. E. CONVENTION, London, Eng., July 14-18.

AMERICAN McALL ASSOCIATION. Sixteenth annual meeting of the Boston Auxiliary will be held in the chapel of Trinity Church, Wednesday, March 14, at 3 o'clock. Dr. J. L. Withrow makes the address and Rev. Herbert Johnson takes part. All invited.

GRANITE CHIPS FROM QUINCY

The seven Congregational churches of the Granite City of Massachusetts are all thriving and exceedingly busy with midwinter religious activities. That six of them have been organized within twenty-five years and two within three years is *prima facie* evidence of the vigor of Congregationalism in this growing suburb. The churches are so strategically located that with the rapid growth of the city strong organizations are assured.

A matter of more than local interest in educational circles is the coming celebration, April 20, of the twenty-fifth anniversary of the well-known public school system. The methods now in vogue were introduced and first used during the superintendency of Col. F. W. Parker of Chicago, and the celebration is a public tribute of respect to him. Extensive preparations are being made, and the list of speakers will include some of the most eminent educators in the country. The occasion gives promise of great and widespread interest. The churches of our order have always taken deep interest in the educational welfare of the city. That this interest is reciprocated is indicated by the fact that over fifty day school teachers are enrolled as worshipers at the Bethany Church alone, Rev. E. N. Hardy, pastor. From these teachers come some of the most efficient workers in the church.

Memorial Church, Atlantic, under the leadership of its popular pastor, Rev. J. H. Whitaker, is securing excellent results through the Monday Evening Club. Fortnightly meetings are held which are largely attended by the best people of the community. The club is well past the experimental stage and is a pronounced success. For its third season it is considering A Study of the Nineteenth Century. A carefully prepared literary and musical program is provided for each evening. Current events are summarized and subjects of popular interest discussed. The club has benefited the church in many ways, making it the center of the highest thought of the community, interesting many who are now directly affiliated with its work. The idea is worthy of wide imitation.

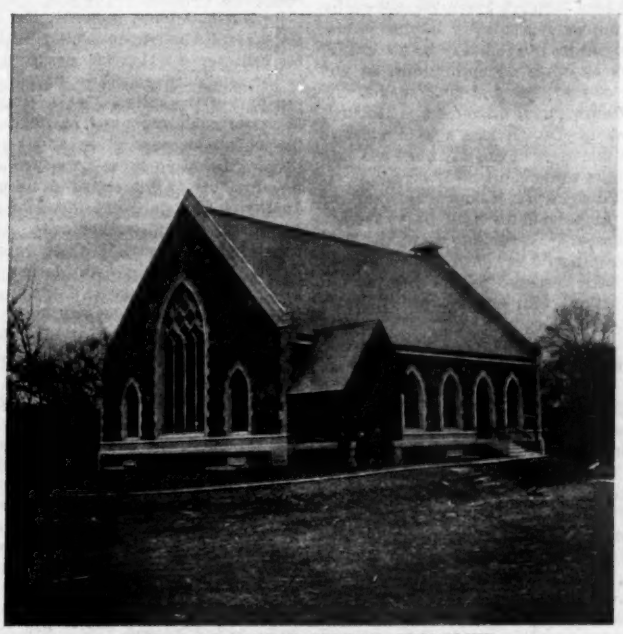
The Point church is now enjoying the ministrations of Rev. Edward Norton, pastor *emeritus* of Bethany Church, who, by the way, is so much in demand by the churches in the vicinity that he scarcely has an unemployed Sunday. Men of his type never reach the dead-line. The church has willingly though regretfully granted leave of absence to its pastor, Rev. Edward Anderson, that he may supply the pulpit of Berkeley Temple for the midwinter months.

Through the timely aid of the Congregational Church Union the Park and Downs Church has moved its edifice to an excellent corner lot, has increased its seating capacity and added other facilities for its growing work. These changes have already given a fresh stimulus to this new enterprise as shown by increased numbers and strengthened vitality. The church is rejoicing in the return of its pastor, Rev. F. T. Knight, to his work after two months of serious illness.

NORFOLK.

A NEW CHAPEL FOR BROOKLINE

Although Leyden Church in Brookline has been worshiping in its new chapel since last November, its formal dedication did not take place until last week Wednesday evening, having been deferred until the organ had been placed in position. There gathered then a good-sized congregation, made up, not only of the regular attendants upon the church, but of representatives of several sister churches—such men as S. C. Darling, S. B. Capen and R. H. Stearns, who have taken a deep interest in this movement from its start.



CHAPEL OF LEYDEN CHURCH, BROOKLINE

Prof. J. W. Churchill preached a pertinent sermon, Mr. Morris A. Hall, in the name of the building committee, delivered the keys to Mr. Walter B. Mosman, chairman of the board of trustees. The devotional part of the service was shared by Rev. C. M. Southgate and Rev. W. H. Davis, D. D., and Dr. G. A. Gordon voiced felicitously the good wishes of the sisterhood of churches. He said that he had believed heartily in the enterprise from the start, and he predicted that in a comparatively short time it would be one of the strongest churches in the denomination. One impressive feature of the evening's program was the responsive service of dedication, in which the people and the pastor, Rev. H. G. Hale, participated alternately.

The structure with its furnishings and organ represents an outlay of $26,000. In addition, the land on which it stands, ample enough for the church edifice which in due time will be erected, cost $16,000, and was paid for entirely by the members of Leyden Church. Toward the chapel building Harvard Church, Brookline, Eliot, Newton, and Old South, Boston, contributed together about $6,000. The present debt is $20,000, which the church is easily able to carry and which it hopes to begin to reduce at once.

The chapel is built of Brighton stone with limestone trimmings. The audience-room presents an exceptionally attractive appearance, being finished in cypress wood and giving the impression of airiness and cheerfulness. Its seating capacity, including the gallery, is about 350 persons. There are two side rooms, one used as a ladies' parlor and another for the prayer meetings. Down stairs is a well-lighted basement, well adapted for social gatherings and gastronomical occasions.

FROM THE "HEART OF THE COMMONWEALTH"

Word from Dr. A. Z. Conrad of Worcester, Mass., bears intelligence that the ship New England, with its 500 tourists, among whom were a number of Worcester people, reached Gibraltar, Feb. 10, with all the party well. Except for two rough days at sea, it had been a delightful voyage. Pleasant stops were made at Madeira and Gibraltar. At the latter place, wandering into Spanish territory, the strangers encountered vigorous expressions of hatred.

The church in Rutland celebrated the fiftieth anniversary of the erection of its present house of worship, Feb. 27. Public worship was first held in 1720, and a pastor was called. A church edifice 30 x 41½ feet was built. The church was organized seven years later. Meeting houses in Rutland have been destroyed by fire five times, the last time being on a Sunday morning in 1849. Rev. D. R. Cody had just finished reading over his sermon preparatory to the service, also his resignation which he had written, when, looking out of the window, he saw the conflagration. Throwing away his resignation, he rushed to the church and stayed with the people until

the new church was completed. The present building was dedicated in 1850. At the same time Rev. G. E. Fisher, now living at North Amherst, was ordained and installed pastor. Mr. Fisher was present and participated in the anniversary exercises. Five members of fifty years ago are still living and resident. Rev. Sidney Crawford is now the pastor. The membership is about 175. E. W. P.

SPECIAL STUDY IN SPRINGFIELD

As a culmination of two divergent courses of the study of Genesis, directed by Dr. B. D. Hahn of the State Street Baptist Church, whose lectures were referred to in our columns last week, and Dr. P. S. Moxom of South Church, the program of the recent meeting of the Connecticut Valley Congregational Club was arranged to present as speakers Drs. Hahn and Moxom. On the evening of the meeting much disappointment was felt because of Dr. Moxom's inability to arrive in time for his address on The Higher Criticism. Dr. Hahn gave an impressive address with his usual oratorical power, and several members of the club spoke briefly. An invitation has been extended to Dr. Moxom to speak at a later meeting.

In the special lectures given heretofore by Dr. Hahn, not only have other Baptist ministers manifested their sympathy by attending, but pastors of other denominations, as Dr. Goodspeed of the First and Dr. Trask of the Memorial Church, have attended and assisted, while most of Dr. Moxom's sympathizers among the ministers of the city have left him to carry on his work in his own way.

The work done in Dr. Moxom's seminar has been such as to require hard study on the part of members. Especially have the half hundred or more who have had topics assigned them and have prepared papers (making use of the extensive bibliography put in their hands) labored unweariedly. The text has been critically studied. Thus the creation and flood legends and the story of Abraham have been studied. The interest has been intense throughout, and the attendance, which has at times risen to 200, has averaged at least 100. Such subjects as The Creative Process as Reported by Science, Greek and Other Myths of the Origin of Evil, The Serpent in Religion, The Origin of Sacrifice, The Beginnings of Arts, The Tower of Babel Myth and the Origin of Language, Human Sacrifice in the Old Testament have, as presented in carefully prepared papers, proved remarkably stimulating and illuminative.

The bibliography put in the hands of all is carefully selected and extensive, while Bacon's indispensable Genesis of Genesis finds a place in the classroom as a text-book. Mr. Dana of the city library has shown commendable zeal in bringing together the books needed, even to the securing of many recent works of great value, in a separate department for reference. The seminar was transferred from Sunday to a mid-week evening to accommodate many from other churches in and beyond Springfield who expressed a desire to attend. D.

AROUND NORTHERN BERKSHIRE

The pastors of this section of Western Massachusetts realize the importance of the work of Christian nurture as never before. In South Church, Pittsfield, Rev. I. C. Smart has for some months been meeting a large section of his Sunday school during the session hour, to give definite instruction, using the admirable catechism which he has prepared. In the First Church of the same city Dr. W. V. W. Davis has obtained an abundant fruitage by the organization of a young people's training class. At Dalton Rev. G. W. Andrews has for several years been head master of the Sunday school's intermediate department. In the First Church, North Adams, Rev. W. L. Tenney plans to spend at least six weeks during the year with every pupil above the age of twelve in the Sunday school. At the annual meeting of that church the suggestion of the church committee was unanimously adopted that those who enter the church under the age of twenty years should only be received after a course of Christian training with the pastor.

In western Massachusetts, at least, the Episcopal Church has been wonderfully successful in retaining its hold on the young people. The secret of success has seemed to be the emphasis of the necessity of Christian nurture. The Catholic Church can compel the attendance of its children during certain years of life at the parochial school. May not Congregational churches, through the co operation of parents and pastor, exercise a certain reasonable compulsion in the Christian training of the children?

Berkshire's plan of strengthening the weaker churches in the hill towns through the assistance of a county missionary has been most successful. Rev. S. P. Cook has shown wonderful adaptability for the work. His deep spirituality, cordial friendliness and indefatigable labors have been richly blessed in the building up of many churches discouraged by the contrast between their noble past and needy present.

In North Adams, recently, the Massachusetts Total Abstinence Society held a meeting for conference which was designed to appeal to the temperance workers of the northwestern part of the state. The secretary came on at considerable expense from Boston, admirable addresses were given and some twenty people, including those from outside, participated. This is not stated as an example of apathy on the temperance question in western Massachusetts, but rather as an exhibition of the atrophy of a society which once undoubtedly served a worthy end. Is it not time for all reformers to recognize the truth that every helpful reform is democratic or congregational? It is a question whether temperance meetings called by outsiders, without intelligent co-operation with the workers of the vicinage, brings anything but weakness to the cause.

Many of us who have the cause of true temperance deeply at heart do not believe in the superficial way in which the Massachusetts society is doing its work. We object to their presentation of pledges to young children in our schools, who, in a natural and childlike way, will readily sign them without any true appreciation of the significance of their act. We object to their house-to house canvass for petty subscriptions which are largely consumed in paying the salaries of the men of rather small caliber who quite frequently serve as their agents. We believe that no outside organization can accomplish lasting results in a community or section of the state save as the initiative is given by some group of workers in that section. Is there not danger connected with all of our great organizations that their work becomes superficial and artificial as it is built up from without in? The work which develops from within out may indeed be of such a kind as not to be tabulated in such interesting statistics; but in such work must be our only hope for the healthful and permanent growth of temperance and righteousness. NORTHWEST.

THE SEASON'S INTERESTS IN PROVIDENCE, R. I.

The spiritual conditions of the city and of the churches of Providence are pressing upon the pastors in a way that has brought about a meeting for mutual prayer and for waiting together before God. It is the first step in the direction of some further union of the entire evangelical forces for overcoming the evident lack of spiritual power in the religious life of the community. Another gathering in larger numbers is planned as an afternoon meeting at the Stewart Street Baptist Church.

During the weeks of Lent Central will hear another series of out-of-town preachers on Thursday evenings, Rev. T. C. McClelland of Newport beginning last week. Union Church will later have Dr. J. C. Egob for consecutive nights in Holy Week. Pilgrim will hear Mr. J. B. Koehne on Sunday evenings, in his series on The Nazarene, or the Reasonableness of Christianity. Prof. J. M. Tyler of Amherst College is in the midst of his course of twelve lectures on Man in Light of Evolution, in the assembly hall of the State Normal School on Saturday mornings. He has an audience of teachers from all parts of the state. The course is generously open to the public and is followed with keen interest by many.

Professor Tyler will address the Monday Congregational Ministers' Meeting soon upon The Rediscovery of Nature. At the union Ministers' Meeting in February Dr. Hegeman of New York spoke upon The Work of Federation of Churches in that city, and the result was the appointment of a strong committee to see whether Providence churches could not be consolidated in some kindred way. The Free Evangelical Church has invited Rev. D. M. Pratt to become their pastor and the Union has obtained Mr. Charles Thayer, fresh from four years' post-graduate work in Germany, as assistant to Dr. Nutting.

Recently the Romanists have been holding prominently announced meetings for urging upon non-Catholics the claims of the church. Strong preachers have been heard by crowds, and the question box has been freely used and literature circulated. The daily papers have given generous space to the services. The Lenten season is being observed in all these churches, and among other orders for penance particular stress is put upon abstinence from the use of intoxicating liquor during Lent. The season is also summoning the Episcopalian Church membership to daily gatherings in their sanctuaries. The twenty minutes of prayer and preaching at noontime in Grace Church is enjoyed by many beside the members of this old parish church. P.

THE BROOKLYN LOVE FEAST AND OTHER MATTERS

There is widespread interest in the union Lenten conferences in which the Church of the Pilgrims, Plymouth Church and certain others of Brooklyn have just united. The story of the renewed fellowship between Plymouth and the Church of the Pilgrims is a striking one. All that there is behind it will, on the one hand, astound and, on the other, electrify the world when the time is ripe for the facts to be told. But the fullness of time is not yet come. Suffice it for the world without that the happy reconciliation is at hand, that differences which have been a pall on Christianity on Brooklyn Heights for many years are healing, that the coldness which has kept these two churches apart gives place to warmest Christian friendship.

On last Thursday evening Dr. Hillis spoke to a large gathering in the Church of the Pilgrims. A delegation of representative members of Plymouth Church was present. Notable among them was the son of Henry Ward Beecher, Mr. William C. Beecher, and his wife. "Blest be the tie that binds our hearts in Christian love" was sung with hearts that rejoiced and lips that trembled with emotion. The night was a stormy one, so that Dr. Storrs found it impossible to be present. In his place Rev. E. H. Byington, his assistant, presided, reading a letter from him, expressing in his behalf special greetings to Plymouth Church. The Church and the Community was the theme. Dr. Hillis traced the influence of the church upon the world and paid tribute to the influence of Dr. Storrs and of Mr. Beecher. Hon. F. W. Hinrichs of Plymouth spoke in a vein of tender Christian sympathy. At the close of the service there was long tarrying for the exchange of greetings. Significant as to the history which is in due time to be revealed is the remark of one of

Dr. Storrs's prominent members to the effect that "It will not be a great while before the last speck of mist on the name of Henry Ward Beecher will be dispelled, and his memory will stand before the world as that of a man almost divine."

On Friday night, at Plymouth, there was a second union gathering, overflowing the lecture-room into the large parlors. Dr. Hillis presided and read a letter of greeting and regret from Dr. Storrs. Mr. Byington spoke effectively on Love, the Greatest Thing in the World. Mr. Charles A. Hull, one of Dr. Storrs's leading members, paid high tribute to Henry Ward Beecher, and expressed appreciation of Dr. Abbott and Dr. Hillis. At the close of this service there was again long tarrying for greeting. "I have prayed for this for years," said one of Plymouth's aged members. "We indeed rejoice to be here," said members of the Church of the Pilgrims. "I have cried through this whole hour," said a member of Mr. Beecher's family. This union is bringing more spiritual fervor into hundreds of hearts than has been felt in a long time—indeed than could be felt until such a reunion as this.

Conspicuous among the older churches, which must either move "up town" or adapt themselves to their "down town" surroundings, is Lee Avenue, Rev. Sydney Herbert Cox, pastor. This church apparently has no idea of moving "up town." Mr. Cox is the leader in the reorganization of the church to meet modern conditions, and finds himself heartily supported by his congregation. It is the pastor's habit to announce a series of sermons with practical up-to-date themes, and the preaching service is undoubtedly the cause of the new lease of life which is coming to the Lee Avenue Church. The membership has been organized into a "social union," which has greatly revived the social life of the congregation. The meetings of the year are announced long beforehand, with the programs more or less elaborately stated. A Boys' Club has just been organized from members of the Sunday school. The pastor is gathering a catechetical class, and has asked, by personal note, for the co-operation of all parents in support of the movement. The new bulletin boards within the church building, and the large, handsome sign placed conspicuously in the church yard, together with many new forms of activity, indicate the practical spirit in which this church is seeking, not only to maintain itself amid its old surroundings, but positively to minister to the higher life by all means, physical, intellectual and spiritual.

Memorial Church, at Wantagh, Long Island, is prospering under the pastorate of Rev. Thomas H. Braithwaite. It is well organized, the members co-operating with an unusual earnestness in all branches of the work. Recently the pastor announced to the congregation the death of Mr. Asa W. Parker, a prominent lawyer of Brooklyn, who has made his summer home at Wantagh. Mr. Parker erected Memorial Church edifice in memory of his father. The parsonage is also his gift. Mr. Parker has long been known as one of Brooklyn's most active Christian citizens, and his benevolences have been constant and generous. H. P.

ANOTHER NEW JERSEY INSTALLATION

First Church, Newark, is rejoicing in the settlement of Rev. G. L. Hanscom, late of Rochester, N. Y., as successor to Rev. J. A. Chamberlin, who left here last July. Mr. Hanscom is a native of Maine and son of a Methodist minister. He was first ordained in the Freewill Baptist Church, accepting, shortly after, a call to a Congregational church in Iowa. After five years' successful work he was called to South Church, Rochester, N. Y., in 1897, from which he comes to Newark.

The candidate being detained from the council by sickness, his written statement of religious experience and theological views was examined by the council, which then voted that it was satisfied, and that it proceed with the public services, at which, happily, Mr. Hanscom was able to be present during part of the exercises. The new pastor has been with the church since January and already the people feel the impulse of his presence. The outlook for successful work and growth in this mother church of the region is more promising than for years past. C. C. C.

UP AND DOWN IN OHIO

The celebration of the completion of the first fifty years of First Church, Springfield, O., occurred Feb. 28–March 4. At the opening exercises the first evening a historical sketch was read by Mr. C. M. Nichols. On the second day of the celebration a social session was held with supper and appropriate addresses, and on Friday evening strong addresses were delivered to a large congregation by Dr. Washington Gladden of Columbus on Sheldon-ian Christianity—Can We Walk in His Steps? by Pres. W. A. Bell of Antioch College, and by Dr. W. H. Warren of Lansing, Mich. Two timely and noble sermons, most appropriate to the occasion, were preached on Sunday by former pastors: Rev. S. P. Dunlap in the morning and Rev. E. A. Steiner in the evening. The church was formed with thirty-nine members, only seven of whom are still living. The first church edifice was remodeled and refurnished from time to time, until transformed into a convenient and beautiful house. But, lacking the room needed, a new edifice was finished in 1895, as a result of the energy and leadership of two pastors—Dr. W. H. Warren, who began the movement, and Rev. S. P. Dunlap, who brought it to completion. In 1875 an unusual period of prosperity began and a branch Sunday school was formed, out of which grew the Lagonda Avenue Church of today. The pastors have numbered ten, among them being, besides those mentioned above, Rev. Messrs. E. W. Root, A. H. Ross, D. D., E. A. Steiner and the present one, Rev. C. H. Small, under whose lead the church is united and prosperous. Mr. and Mrs. Small are greatly beloved. The church now has an enrollment of 330 members. The church debt, an "old settler" of unfragrant memory, will be paid in full long before the end of 1900. The Endeavor Society of the church was the pioneer of this portion of the state.

The "Old First" at Toledo, in strange disregard of newer methods, attracts the people by way of preaching the gospel, and rejoices in excellent numbers. Second Church, since its deliverance from crushing debt, has made phenomenal gains, reporting 223 accessions in 1899, a record which few, if any, of our churches in the country will equal. "West Lima" is a new church near the corporation line of the city of Lima, beginning under encouraging auspices. At Sylvania, ten miles from Toledo, Rev. W. A. Cutler has helped to quicken the church greatly, and has at the same time laid the foundations of two other vigorous new enterprises, soon likely to be active church organizations.

The lectures of Secretary McMillan before Oberlin Seminary mark a new era in the emphasis put by the seminary on the relation of the pastor to the Sunday school. The Bureau of Pastoral Supply at Oberlin, over whose drawers and pigeonholes Dr. Leonard blandly presides, had rendered some service up to the middle of January to eighty men and about a third of that number of churches, and was coming more and more to feel that it has its own little alcove which nothing else can quite fill or fit. Lorain recognizes by council its new pastor, Rev. A. E. Thomson, well known in former years as pastor at Tallmadge and at First of Cleveland. Marblehead, just at the gate of the Lakeside Assembly grounds, rallies, under Rev. J. H. Hull, to the building of a fine house of worship of the stone which makes the peninsula and the neighboring islands famous. Under the new Norwalk pastor, Rev. H. M. McDowell, late of Downs, Kan., attendance has doubled, the Sunday school has largely increased and all church work has received a new impetus.

Ironton, after being pastorless for some months, but meanwhile keeping up its work well, has called Rev. T. C. Jackson, and resumed its preaching services. Marietta, First, rallied 150 to its annual supper, the largest attendance on record, reported $900 for benevolence and $24,000 toward the college endowment, a gain of membership and a vigorous life along all lines, under the lead of Dr. Nichols. The four country churches in and around Marietta, which gave up Dr. Edwards to the Porto Rico mission, have secured Rev. D. T. Williams, formerly of Hancock, N. Y. Zanesville, under Rev. J. A. Seibert, has received twenty-three members since Jan. 1, expended $1,200 on organ and repairs and now leads the churches of the city in activity and influence. BUCKEYE.

A FIGURATIVE VIEW OF SOUTHERN CALIFORNIA

Though "figures do not lie," they often need an interpreter, else they convey a false impression. Especially is this true in statistics from the churches and Rev. J. T. Ford's intelligent explanation in the *Pacific* of those from this section is quite as valuable as the figures themselves.

The loss of four churches, leaving seventy-six, he counts as a distinct gain, being due in one case to the harmonizing of differences, and in the others being in the interest of comity and economy of home missionary effort. Had the H. M. treasury allowed, new churches would have been organized to more than make up the deficiency. The loss of members, 914, is largely accounted for by the disbanding of these churches, removals necessitated by drought, and revision of rolls—this last a highly commendable step—while the accessions, 1,058, represent an unwonted number on confession and bring the net gain to 144.

The writer suggests substituting the word *revision* for *discipline*, to head the first column of statistics of losses; also that provision be made for recording losses by disbanding of churches.

The Sunday schools report 8,306 members, a net gain of 562; and the Endeavor Societies 2,493, a loss of 178. An encouraging feature is the larger number of families reached, 602 more than last year—though this may be partially due to fuller reports from the churches.

The benevolences, $22,038, are $18,967 less than last year, a difference more than accounted for by special gifts to Pomona College in the earlier year; while the increase of $22,352 in amount raised for home expenses in this year of drought is due to unusual efforts of two churches—the First of Los Angeles to pay its debt and that of Redlands to build its new edifice.

ARIZONA TIDINGS

This territory, with a diagonal of 425 miles from northwest to southeast, containing 10,000 square miles—more than twice all New England—has six Congregational churches, three of which, Prescott, Tempe and Nogales, will in a few weeks be pastorless.

With Prescott as a starting point, Jerome, its nearest neighbor, is, in round numbers, forty-five miles distant, Holbrook 210 miles eastward. To the south, passing Phœnix, where is a flourishing Presbyterian church, we come to Tempe, 150 miles away, Tucson, fifty five miles beyond, and Nogales, 100 miles farther on, or 300 miles from Prescott. Men are coming in to try the experiment of making permanent homes. New mines are constantly being patented. The country is full of "experimental holes." A few of these, after large outlay of capital, will prove a success. In this line, in proportion to its size, Arizona's richness heads the world.

The liquor question is everywhere present and usually dominant. Prescott would easily pass for a delightful New England town, embedded in its circling mountains, with its beautiful residences, its intelligent congregations, its thronged public schools. Yet even here the plague spot quietly sustains its supremacy. As to the rest of the territory, there are many centers of interest, some of which will grow into success. Meanwhile the crucial question is, What can be done in these years of waiting? Three such fields need immediate attention—Skull Valley, Bigbug and the vicinity of Ashfork.

After three weeks in Skull Valley, spent in holding services and calling, I can speak from personal observation. A small station, one shanty and a railway eating house constitute the town. The beautiful valley, six miles by less than one, has about twenty families. A fourth of these are single men. The Southern Methodists for a while tried to work in this region, but for two years nothing has been done. The schoolhouse, where services were held, is two and a half miles from the eating house, railway station and post office. The seats are movable, and the house is often cleared for a dance. Congregations varied from fifteen to forty-five. Possibly an "all round man"—a hard worker, full of grit, consecration and common sense—could take this field with Williams Valley, ten miles to the northwest, Kirkland, seven miles southeast, and possibly Walnut Grove, thirteen miles farther on over a very rough road. Toward his remuneration perhaps $200 could be raised. The stanch Congregational proprietor of the eating house, in fact, proposes to keep the man and his horse who will come on this field and do this work. It would simply be trying to feed our Lord's "other sheep."

J. D. W.

A WORD FROM CANADA

For a long time it has been felt that Congregationalism should do something for the rapidly settling districts of the far West. To ascertain more definitely the needs and the advantageous positions, Supt. A. F. McGregor, Colonial Sec. D. B. Hooke and Mr. Evan Spicer of London, Eng., made a visit last summer to the Pacific coast, and since then the importance of beginning work in different places has been urged, both at home and in the old land. Work should certainly begin in western Canada, but the heavy burdens resting upon some of the older churches may prevent their responding as they should. This is to be regretted, since Congregationalism is best suited to the needs of the sturdy new settlers, and the opportunity should not be lost. A letter just received by the writer from Mr. Hooke announces a splendid representative meeting in England to further the work, and Mr. McGregor continues earnestly advocating the claims of the West in his visits among the churches.

A view of the Canadian Congregational field as a whole at the beginning of the year shows thanksgiving and hopefulness everywhere. Increased membership, growing congregations and improved finances have been the almost unbroken records. This substantial progress will help to make the present year one of more satisfactory advancement.

In both the Presbyterian and Methodist churches strong efforts are being made to raise a Twentieth Century Fund. One million dollars is the goal aimed at, and already the Methodists have one-half their amount in view, while the Presbyterian ministers are leading off in an effort to contribute one tenth of their intended fund. The Baptists are also aiming at a sum commensurate with their numbers, and in all cases the money will be used for strengthening the work at home and abroad. No special movements seem to have been made by the Episcopalians and Roman Catholics, who are, nevertheless, far from indifferent to extension.

Our last letter referred to the two contingents which have gone to the scene of war. A third is now being organized and will probably be known as Strathcona Horse, inasmuch as Lord Strathcona is bearing the cost. From British Columbia the report has come that that province is ready to enlist 10,000 men. The awful seriousness of the war, however, is being more fully realized, and at every hour of the day the bulletins of the chief newspapers are surrounded by anxious ones. Canada mourns some of her brave sons who have fallen on the field of battle. The Dominion Parliament and most of the provincial legislatures are now in session. Thus far the hours have been largely laden with patriotic speeches apropos of the South African war. Britain's recent successes have been the cause of great joy.

J. P. G.

SPIRITUAL HARVESTINGS

Resulting from the series of special meetings held at First Trinitarian Church, LOWELL, MASS., 46 accessions were received at the March communion, 37 on confession. — Central Church, JAMAICA PLAIN, reports 37 accessions, 35 on confession. — Trinity Church of GLOUCESTER received 41 new members last Sunday, all but two on confession. The attendance at the communion service and at Sunday school gave evidence of unusual spiritual warmth.

Wholesome results of the recent Gale evangelistic meetings at BETHEL, ME., are still in evidence. The attendance at the midweek prayer meeting has doubled. The Sunday school has also grown. The evening service is given to the direction of the Endeavor Society and is attended and participated in by increasing numbers. The Endeavor Society contributes generously to home and missionary enterprises. The bi-monthly missionary concert is supported with enthusiasm. Rev. Arthur Varley is pastor. — At NORWAY considerable religious interest is reported. — At SOUTH PARIS revival services, led by Rev. H. L. Gale, were interrupted by storms, and hence were continued two days longer than was expected. Miss Sarah Hall's singing was a feature of great helpfulness and power. Many have been led to seek the Saviour, about 75 having handed in their pledges on cards.

A protracted meeting in February at EAST MT. CARMEL, IND., resulted in 24 conversions. Mr. Z. F. Van Sickle, who is in charge of the church, has opened an out-station five miles south, and a number of the residents have been won to Christ and have provisionally organized a Congregational church.

At ONTARIO, CAL., union meetings of five denominations have been held for four weeks—the first two weeks by local pastors, the last two under the leadership of Evangelist C. S. Billings. Afternoon Bible readings and blackboard lessons did much to awaken interest, and Mr. Billings's talks in the public schools and the college were heartily appreciated by the young people. The attendance of the unconverted was phenomenal. A large number of cards signed, the strengthening and uniting of the churches and a striking change in public sentiment toward religion are among the manifest results, and it is believed that richer fruits are yet to appear.

CLUB MEETINGS OF SEVERAL SORTS

Park Street Church, BOSTON, has of late rejuvenated its Boys' Club, which was begun some years ago. At a recent meeting about a score of boys were present, the leaders being young men who formerly were members of the club as boys.

The Men's League of First Church, SPENCER, MASS., celebrated its fourth annual "ladies' night" by a banquet with an address by Senator Washburn of Worcester on The Industrial Development of the Nineteenth Century. About 250 persons were present.

In NEW HAVEN, CT., March 5, the regular meeting of the Congregational Club held at Plymouth Church was addressed by Mr. S. B. Capen of Boston on Foreign Missions as an Investment. Judge L. W. Cleaveland is president. The church choir rendered good selections of music. — At the Men's Club service of United Church on a recent Sunday evening Professor Moore of Andover lectured on Creation Stories.

The men's club of Woodward Avenue Church, DETROIT, is more thoroughly organized and will hold more frequent public meetings for the consideration of special topics by outside speakers. It proposes to emphasize the social element by three or more dinners a year at one of the hotels.

The Young Men's Club in First Church, APPLETON, WIS., has just celebrated its eighth anniversary. An elaborate program printed in colors announced the interesting exercises and presented pictures of 25 club presidents. The remarks were made by the pastor, Rev. F. T. Rouse, and the Holy City was rendered. The list of club members includes over 450 names.

A movement is on foot to organize a Congregational Club for the RED RIVER VALLEY, N. D. A temporary organization has been made and a meeting for permanent organization is to be held early in April.

At the meeting of the club of SAN FRANCISCO about 100 persons gathered in First Church, Oakland, to give cordial greeting to Professor Wright of Oberlin College, whose address on The Relation of Man to the Glacial Age was greatly enjoyed.

LENTEN SERMONS

Dr. G. A. Gordon is giving at the Old South Church, BOSTON, a course of Sunday evening lectures on Self-Characterizations of Jesus: The Sin-Forgiver, The Rest-Giver, The Bread of Life, The Vine, The Good Shepherd, The Son of Man, The Resurrection and the Life.

Rev. H. G. Hale at the Leyden Church, BROOKLINE, MASS., makes The Unseen World the keynote of his Lenten services, using the following modulations: The Great Unseen, Voices from Out the Boundless Deep, The Unseen Map, At the Heart of the Unseen World, Twilight and Evening Star, As Seeing the Invisible.

At Howard Avenue Church, NEW HAVEN, Rev. W. J. Mutch groups his Lenten services around the central idea, Under the Rod, with the following sub-topics: A Root of Evil; The Tie that Binds; Bound in Affliction and Iron; Great Transgression; Confession; Types of Weakness; Types of Greatness.

Rev. O. C. Clark of MISSOULA, MONT., has prepared a series of helpful meditations on The Divine Christ, His Call for Workers, Christ in Daily Life, His Individual Message (to Young People), Christ, the Magnet of the Ages, The Conquering Christ (Easter), What Think Ye of Christ?

A USEFUL GIFT TO HARWICH, MASS.

In these days, when contested wills are so often reported, it is refreshing to learn of generous gifts by the living. An instance is the gift of Miss Sarah G. Brooks of Harwich, Mass., of a beautiful parsonage, complete in all its appointments, well supplied with comforts for its occupants, and of quite an attractive appearance. Several years ago Miss Brooks decided that after her death such a structure should be erected out of her estate; but as the old manse fell into decay, acting upon the advice of a former pastor and other friends, she decided to erect such a monument at once, and she is now enabled to enjoy daily the result of her wise plan. It should be said in this connection that one factor in her decision was the incorporation of the church at the preceding annual meeting. Satisfied that the property would always be in evangelical hands, she went confidently forward and the church and the donor are blessed by this gift.

HOW THE OTHER HALF WAS RAISED

Two years ago the First Church, SAGINAW, MICH., was carrying a load of $14,000 indebtedness. Within a year one-half of it was wiped out, and today the other half is replaced by a surplus of money. The second half of the amount was raised within a month by the pastor, who secured it in personal pledges ranging from $1 to $600 in amount. Over 600 persons of the church and congregation were represented in the offering, every family in the parish having an opportunity to give. The pastor did the canvassing as pastoral work, and calls it the most pleasant labor he ever did as pastor. In these two years, moreover, 309 persons were received to the church, and a new church has been established in the city with a membership of 50. In gratitude for his extra efforts, the church has just presented the pastor with $400 and a month's leave of absence to regain his strength. He has already departed for Florida and Cuba.

INDIANA HOME MISSIONS

At the annual apportionment meeting of the state executive committee for home missions held in Indianapolis, the general conditions as to gifts and filling vacancies were thought to be favorable and the amount from the state was increased. Calls came from various cities and districts for an aggressive movement in resuming the work of organizing new churches and occupying new fields; but the smallness of the apportionment and the need of continuing aid to churches not yet self-supporting prevent for the present. The total amount named

for distribution was $6,015, of which the state is asked to raise $1,800.

PROMISING BIBLE CLASSES

BOSTON is availing herself of the temporary residence within her borders of Mr. C. Wesley Osgood, whose conspicuous success with a Bible class of more than 300 members at Bellows Falls, Vt., is well known. He is conducting a similar class of, perhaps, 50 S. S. teachers, which meets Friday evenings at Berkeley Temple, and is also to lead a mixed class at Park Street Church Sunday noons. The latter, called the Husband and Wife Class, is intended especially for young married couples. Not least among its advantages will be the opportunity for acquaintance specially needed in a city church.——Rev. C. R. Brown, pastor of First Church, OAKLAND, CAL., has a Bible class numbering 350. The attendance of the entire school Feb. 4 reached 720.——At ALAMEDA the pastor, Rev. W. W. Scudder, is rejoicing over the formation of a men's class for Bible study. Fifty have already joined, some of them not yet members of the church. The leader is Mr. J. N. Young, an attorney and a representative man.

HAPPENINGS

The South Church meeting house at ANDOVER, MASS., was threatened with destruction last week Wednesday morning about nine o'clock by a fire, which apparently was due to a defective flue. The damage reckoned at about $8,000 was chiefly on the vestry and on one side by fire and more generally by water and smoke. It is not long since $5,000 were spent on improvements and refitting the vestry.

At First Church, HARTFORD, CT., it has been arranged that a tablet be placed in the auditorium in memory of the late pastor, Dr. C. M. Lamson, which will be paid for by the small voluntary offerings of many who knew and loved him.

In NEWARK, N. J., Bethlehem Church (colored) has just observed its 14th anniversary. It was with much doubt that the church was recognized as Congregational, but its history has proved the wisdom of the act. In poverty and opposition it has done good work and grown well. It occupies a building which has been used successively by Methodists, Baptists and Catholics. Rev. C. H. Dickerson is pastor.

THEOLOGICAL SEMINARIES

Bangor

In place of the customary Senior addresses at Commencement this year, an address will be given by Dr. C. E. Harrington, '74, of Waltham, Mass. ——Professor Paine's newly published work, From Christ to a New Christology, is announced.——Professor Sewall closed his brief course of English literature with two lectures on the drama.

Andover

The Winkley Fellowship, $600 a year for two years of study in Europe, has been assigned to Mr. W. W. Rockwell, a graduate of Harvard, class of 1895.——The debating club discussed at the last meeting, Resolved, That the system of candidating is harmful for both church and minister.——At the meeting of the Society of Inquiry, Feb. 7, Principal Endicott Peabody of the Groton School spoke on The Religious Side of Work Among Boys.

Hartford

In the present movement for federation of the churches of the city Professor Perry is especially active.——Secretary Sanderson of Colorado was recently at the seminary looking for men for his field. ——A number of the faculty are at work on books to be published in the near future.——At the last general exercises Mr. Fiske preached, and Miss Williams presented a comparative review of three similar works of fiction, Hugh Wynne, Richard Carvel, and Janice Meredith ——Professor Mitchell has resumed work again after an enforced absence from the seminary through sickness in his family. ——President Hartranft is meeting in a special class the Middlers who expect to apply this spring for approbation to preach.——The spring recess extends from this week Saturday till March 19 —— The inauguration of Professor Macdonald will occur on the first Tuesday of next term, and on Wednesday the first Carew lecture by Dr. A. J. Lyman will be given on the general subject, Preaching in the New Age, Its Office and Art.

Yale

The Leonard Bacon Club has added Dr. Alexander McKenzie of Cambridge and Dr. W. J. Long of Stamford to its list of forthcoming lecturers. The subject debated last week was, Resolved, That Porto Rico should be included in the customs boundaries of the United States.——In the course on Missions Professor Brastow lectured on The Development of Church Benevolence and Professor Blackman on The Social Results of Missions.——An Alumni Record is being issued, bringing the reports of graduates down to the present time.——Professor Fisher is still unable to meet his classes and Professor Bacon is now seriously ill.

Oberlin

On the regular seminary sermon day last week J. A. Jenkins preached, and a unique feature was a paper by S. K. Life, an Armenian, on Some Faults in American Churches. Rev. J. T. Gulick and wife of Osaka, Japan, Dr. D. Z. Sheffield and wife of Tung-cho, China, and Rev. F. M. Price and wife from Ruk, Micronesia, were present. Mr. Price gave an illustrated talk, and asked for two men to go to Ponape and Ruk. After the exercises the wives of the faculty invited all present to a social tea in the parlor.——Last Friday Mr. Wishard of the forward movement met the students to talk over summer work. When he called for volunteers 20 men rose, and he met them for a more detailed conference later. E. A. King was elected secretary for the "forward movement plan."—— The two men who attended the Y. M. C. A. Convention at Findlay, O., last week gave enthusiastic reports.

Pacific

Professor Foster has left on a trip eastward as far as Great Britain. He will deliver the Stone lectures at Princeton late in March, and will repeat the course at Bradford, Eng. He will return in time for the opening of the next term in August.—— Prof. G F. Wright of Oberlin, on his way around the world, addressed the student body on The Life and Work of Rev. John Gulick.——Dr. Mooar conducted the last seminary conference upon the topic, Place-seeking.——The students have been holding a moot council under the guidance of President McLean.

WEEKLY REGISTER

Calls

ALEXANDER, WM. H., So. Braintree, Mass., to Duxbury, Mass., and to Romsey St. Chapel, Dorchester. Accepts the latter, to begin at once.

BECKER, NICHOLAS S., to New Preston, Ct. Accepts.

BEITEL, JOSEPH H., to remain another year at Palisade and Eureka, Neb.

DEAN, WM. N. T., Orange, Mass., to Whately.

ELLEDGE, WM. M., Overbrook, Kan., to Manhattan. Accepts.

FAVILLE, HENRY, La Crosse, Wis., to Leavitt St. Ch., Chicago, Ill.

FULTON, ALBERT C., Hartford Sem., accepts call to Kennebunk, Me., to begin June 1.

GRAY, HENRY P., Prattville, Mich., accepts call to permanent pastorate of Hosmer Ch., Glezen, Ind.

HARBUTT, ROBT. G., Searsport, Me., declines call to Saco.

HASKELL, HORACE B., Cincinnati, O., to Union Chapel, Millinocket, Me. Accepts.

JOHNSON, J. ADELSTEIN, Montevideo, Minn., to Ottumwa, Io. Accepts.

LIGGITT, GEO. A., Presb. Ch., Deposit, N. Y., to Richmond Hill. Accepts, to begin Mch. 18.

OLINGER, WM. G., to remain another year at East Ch., Tacoma, Wn. Accepts.

PRATT, DWIGHT M., formerly of Williston Ch., Portland, Me., to Free Evangelical Ch., Providence, R. I. Accepts previous call to Walnut Hills Ch., Cincinnati, O.

RURING, VICTOR H., Morristown and Waterville, Minn., to Cooperstown, N. D. Accepts, to begin in April.

SMITH, J. FRANKLIN, to the permanent pastorate of Leigh, Neb., after nearly a year's service. Accepts.

SNOW, WALTER A., Chicago Sem., to Plymouth Ch., Whiting, Ind.; also to Oak Park Ch., Minneapolis, Minn. Accepts the latter, to begin June 10.

STONEMAN, ALBERT H., Andover Sem., to Plymouth Ch, Grand Rapids, Mich.

WOODCOCK, THOS. J., Lead, S. D., to Elk Point. Accepts, and begins work Apr. 1.

WYCKOFF, EDWIN D., recently of Prescott, Ariz., accepts call to Pilgrim Ch, Omaha, Neb., to begin Apr. 1.

Ordinations and Installations

HANSCOM, GEO. L., i. First Ch., Newark, N. J., Mch. 1. Sermon, Dr. C. E. Jefferson; other parts, Rev. Messrs. F. W. Hodgdon, A. W. Vernon, W. A. Rice, J. A. Chamberlin, D. H. Martin, Drs. A. H. Bradford and F. W. Baldwin.

LANSBOROUGH, J. F., o. Gaza, Io., Feb. 20. Sermon, Rev. Jas. Parsons; other parts, Dr. W. L. Ferris, Rev. Messrs. J. K. Nutting, W. L. Bray.

MARTINI, FRITZ W., i. German Ch., Fitchburg, Mass., Mch. 2. Sermon, Rev. A. F. Dunnels; other parts, Dr. J. M. Bell, Rev. Messrs. Lawrence Phelps, Jonas Anderson, C. F. Scherff, W. O. Conrad, Joshua Coit.

STEVENS, WILMOT E., Andover Sem., o. and rec. p. Portland, Mich. Sermon, Dr. D. F. Bradley; other parts, Rev. Messrs. J. P. Sanderson, J. J. Staley, Wm. Ewing, Isaac Terborgh.

TAYLOR, W. A., i. St. Catharines, Ont., Feb. 22. Parts by Rev. Messrs. H. S. Beavis, D. D., A. F. McGregor, Geo. Extence and local ministers.

Resignations

ADAMS, GEO. I., West Rutland, Vt., to take effect Mch. 25.

BELL, SAM'L, Deerfield, N. H., to take effect Mch. 31.

BEVAN, NOAH, Dundaff, Pa., to take effect June 1.

BROWN, EDWIN C., Freeport, Me., on account of continued ill health, after eight years' service.

IORNS, BENJ., Fertile, Minn.

Dismissions

POUND, WM. H., Cortland, N. Y., Feb. 28.

Churches Organized

SAN BERNARDINO, Cal., Bethel Ch., rec. 9 Feb.

Personals

BROADHEAD, WILLIAM, a prominent citizen of Jamestown, N. Y., and a leading member of First Church, was given a banquet at the Sherman House, Feb. 15, in honor of his 81st birthday. There were addresses by Judge Fisher, Hon. E. Greene, mayor, Dr. A. L. Smalley, Mr. Broadhead's pastor, and others, a poem by L. T. Sprague and a response by the recipient. Mr. Broadhead has been instrumental in establishing the trolley system and other things that have helped to make this enterprising place.

CHYNOWETH, JOHN T., resumed pastoral work at Sheboygan, Wis., Feb. 25, after about 14 weeks' absence for recuperation. For several Sundays previous to his return the pulpit was supplied by Dr. R. C. Flagg of Ripon College, whose services were highly appreciated.

HALLETT, HORACE F., formerly of Ayer, Mass., succeeds Rev. Geo. H. Bailey at Ashfield, having begun work there last August.

PERRY, LEWIS E., has been welcomed with receptions by both his new churches, Dayville and Williamsville, Ct. On the latter occasion he was presented with a purse of money.

REES, GEO. M., at the opening of his pastorate at Underhill, Vt., received an "old-fashioned parish visit" in the church. Supper, music and addresses were enjoyed by a large number of members and friends.

REID, JOHN, and his bride, on returning recently from their wedding trip, were given a reception of welcome in the church parlors at Greenville, N. H., under the auspices of the Ladies' Aid Society. Tasteful decorations of spruce, laurel and bunting, orchestral music, hearty congratulations and an address of welcome were enjoyable features.

ROBINSON, WM. A., Middletown, N. Y., was surprised on his recent birthday by the gathering at the parsonage of about 350 parishioners and friends, who presented him with a purse of gold and Mrs. Robinson with an onyx clock. A fine edition of Lowell's works was the gift of the Monhagen Hose Co., of which the Doctor is chaplain

WARREN, EDGAR L., and his wife, have been given a handsome bookcase and a writing desk by their people of Wolfboro, N. H.

The man does not blame himself for the evil influences that surround him, and he need not blame himself for any bad heredity, but he does blame himself for not having more sturdily resisted these malign influences.—*Dr. Gladden.*

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Another Good Tuskegee Conference

The ninth annual Negro conference at Tuskegee, Ala., Feb. 21, was on a more extensive scale and attended with more gratifying results than any previous year. Mr. Booker T. Washington, that indefatigable toiler for the uplifting of the colored race, presided at all the meetings, which were attended by 2,000 Negro farmers and their wives from all parts of the South. Many prominent educators, representing schools, colleges and universities all over the country, were also present, together with a large contingent of friends of the colored race from Boston.

No one has a keener or clearer perception of the future greatness of the South than Mr. Booker T. Washington; equally well is he aware that in the evolution of that greatness the colored race will bear an important part. With this end in view, he is striving hard to qualify his people for the tasks they will have to perform. To aid him in this enterprise and as an auxiliary to his world-famous industrial school, some years ago he established this Negro conference for farmers. There was the most intense earnestness and enthusiasm shown, and much useful work was done.

Mr. Washington presided in his effective manner, which kept every one in good spirits, economized time and assured the prompt and thorough handling of all the business submitted. As usual there was splendid music by a chorus choir of 150 trained voices, with orchestral accompaniments, the music including choruses from the oratorios, gospel hymns and the quaint old plantation songs of slavery days.

The business part of the conference consisted in the reading and discussing of the various reports presented by delegates from local conferences, which have grown out of the Tuskegee conference in all parts of the South.

Many of the delegates had traveled forty and fifty miles on muleback, in ox-teams and afoot, and it was a unique experience to sit on the platform in the big, handsome new church and look out and over that interested and enthusiastic audience which filled the edifice, to listen to the simple reports and eloquent utterances, which told the story of general racial improvement through a growing intelligence, better farming, liquidating mortgages and making no new ones, building new homes, schoolhouses and churches, lengthening school terms, avoiding lawsuits and traveling agents, who take advantage of the people's ignorance, and other like evils. There was many an outburst of fiery eloquence and not a few touches of real pathos in the telling of those stories of progress and development, of struggle and suffering, of defeat and victory for the benefit of friends and neighbors. The two most significant sections in the set of declarations which the conference adopted were these:

More and more, as a race, we feel that we are to work out our destiny through the slow and often trying processes of natural growth rather than by any easy, sudden, or superficial method; and while we are trying to make ourselves worthy citizens we ask the patience and good will and appeal to the sense of justice of our white friends.

We believe the race is making slow but sure progress, and we are glad to note the growing interest of the best Southern white people in our elevation, as shown by the various conferences, held by them, for the discussion of the race problem.

For the benefit of the farmers' wives and daughters there was an interesting domestic exhibit arranged by Mrs. Washington and Mrs. Thornton, matron of the institute, and included samples of sewing and darning done by the juvenile pupils, dressmaking and underwear and laundry work by the seniors, bread, cake and biscuits by the boys, cooking and serving of meals, bed making, furniture making, trimming and arranging, all taught in the industrial department.

The second day's session was called the Workers' Conference. There was a crowded attendance of teachers, ministers, doctors, lawyers, merchants, contractors and manufacturers. Among the topics eloquently, helpfully discussed were: What Has Thirty-five Years of Freedom Done for the Negro? (1) As a property holder; (2) As a scholar; (3) As a men.

There was a consensus of opinion that since slavery was abolished great progress had been made by their race, better relations between the two races exist, the colored men who merit recognition at the hands of the white secure it, in trade and commerce Negroes are doing well. More progress and greater respect for their rights as American citizens are desirable, and will be attained by persistent plodding.

The visitors from distant parts of the country, some of whom had been present at the conferences in past years, were impressed with the growth and development that is so apparent in the institute on every hand; new dormitory for girls, barracks for boys, new industrial building for boys, another for girls, new steam plant, all built since last year, with new farm buildings, electric light and power plant and other necessary buildings projected for the near future. The estimated value of all the working plant is nearly $400,000, over 1,000 students learning thirty trades, professions, industries, besides getting a first-class school education. W. S. K.

There come to great, solitary and sorely-smitten souls moments of clear sight, of assurance of victory, of unspeakable fellowship with truth and life and God, which outweigh years of sorrow and bitterness.—*Hamilton W. Mabie.*

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AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, *President.*
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GENERAL OTIS

He performed perhaps the bravest act of any soldier in the Philippines—that of altering the proclamation of the President.—*President Eliot of Harvard.*

PRESIDENT ELIOT OF HARVARD

I wish to propose to you the health of President Eliot, who by his work, his example, his thought and his fearlessness has given every American educational institution the right to claim him.—*Pres. A. T. Hadley of Yale.*

GENERAL ROBERTS

What 'e does not know o' war,
Gen'ral Bobs,
You can arst the shop next door—
Can't they, Bobs?
O, 'e's little, but 'e's wise,
'E's a terror for 'is size,
An'—'e—does—not—advertise,
Do yer, Bobs?
—*Rudyard Kipling.*

CECIL RHODES

It is now currently said that Rhodes was the author of our false conception of the spirit and strength of the Boers, which has wrought such infinite mischief. If so, it is only a part of the evil done by this pitiful pretender to "empire-building" and in strict consistency with all the rest. The British empire will survive him, but it may safely be predicted that posterity will pronounce him one of the most dangerous influences which have come into our public life during the century.—*Rev. J. Guinness Rogers, D. D.*

DR. D. K. PEARSONS

Dr. Pearsons takes the wiser course. He canvasses the whole subject, weighs all the probabilities, digests his own conclusions and adjusts the entire matter during his lifetime. He has worked hard, his gifts are widely distributed and he lives to see some of the results of his noble beneficense. That he has given the major part of his fortune to his own church is none the less a credit to him. We hope that he will live many years and grow happy in his increasing persuasion that it is far more blessed to give than it is to receive.—*Northwestern Christian Advocate.*

JOSEPH CHAMBERLAIN

We must not forget this when we have to appraise Mr. Chamberlain's political sagacity, that upon the great question upon which Mr. Gladstone fought two elections the colonial secretary proved himself to have a truer appreciation of the convictions of the people of this country than Mr. Gladstone did. The stars have fought in their courses in favor of the opinions which Mr. Chamberlain expressed, and the Liberal Party almost unitedly, and especially the Nonconformists, have been compelled, by the inexorable logic of events, to admit and accept the views which Mr. Chamberlain held thirteen years ago upon the Irish policy of Mr. Gladstone.—*R. W. Perks, M. P.*

A man is not to be proud of walking with God, as a snob might be proud of walking with a duke; but as he walks with God he is also to carry himself humbly toward his fellowman.—*Marcus Dods.*

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The Business Outlook

The feature of the general trade situation for the month of February was a falling off in business failures, the showing for the month being a decrease of 3.5 per cent. in number from February a year ago. Failures for February were at a minimum as regards number, and liabilities only slightly exceeded those of the same month a year ago. The general mercantile situation is one of extreme healthfulness, and railway earnings continue to show good gains over last year, when they were phenomenally large.

In spite of all efforts to lower the prices of iron and steel, they retain remarkable strength, although the demand as a whole is of a hand to mouth character. Strength in the iron situation abroad is still a feature and considerable export business is reported to have been booked.

The labor situation is somewhat less satisfactory, and strikes or projected strikes are being freely discussed in the daily press.

Raw cotton has risen to 9½ cents, the highest point since January, 1893, and it has done much to stimulate business in the South. The purchasing power of that section has been very heavily increased and is reflected in the enormous purchases of supplies of all kinds.

Boots and shoes are moving fairly well, and cotton and woolen goods are active for this season of the year.

The lumber market is strong, with prices very firm.

The general stock market has been exceedingly weak of late under the break down in sugar and Third Avenue railroad stock. There are fears of another pinch in money, which contributes towards the selling movement on the stock exchanges. This fear is thought to be exaggerated. The banks are discriminating against industrials as collateral, which tends to make them more than ever the speculative footballs of the street. Railroad stocks are firmer and many good judges are looking for an upward movement in this class of securities this spring.

The Boston situation continues quiet and neglected.

What and Why

Do the Rev. and the D. D. fit any one today better than they would have fitted Simon Peter?

T. T. F.

We think not. Simon Peter signed himself "Apostle," a higher title than either of those mentioned in the question. The title "Rev." before a name means about the same thing as would the word "minister" after it, and is a convenient way of stating the minister's calling. The title D. D. means that some institution of learning has accredited the man as a teacher of theology, just as M. D. designates an accredited physician. If any minister for any reason does not wish his calling to be known he may drop his title. But there is sometimes an affectation in leaving it off, especially when the one who does it burns to set an example to his brethren.

How does a minister get his name entered at the Ministerial Bureau in the Congregational House?

H. H. N.

Write to Rev. C. B. Rice, D. D., secretary of the Congregational Board of Pastoral Supply, Congregational House, Boston. Inasmuch as this organization is maintained by the General Association of Congregational Churches of Massachusetts, preference is naturally given to the applications of Massachusetts Congregational ministers.

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A Handbook Quiz

The interest shown in the "quiz" published last year upon the contents of the Handbook warrants its appearance in 1900. The questions offered differ from those of 1899, though they cover similar lines of study and all answers are to be found in the pages of the Handbook. Pastors who desire the broader training of their young people in the history and activities of our churches will do well to use the quiz.

1. What is the numerical strength of Congregationalism? How many churches are enrolled?
2. What city has the greatest number of churches? Where is the largest church?
3. How much did the Congregational churches give to benevolence last year?
4. Who is president of Amherst College? Yale? Wellesley? Oberlin? Name five other Congregational colleges.
5. Locate the seven theological seminaries of the denomination.
6. State briefly the field of each of our benevolent societies.
7. For what organizations do the following initials stand: A. B. C. F. M., A. M. A., C. H. M. S., C. S. S. and P. S., N. C. M. R. F., C. C. B. S., and C. E. S.?
8. Who is the president of the A. B. C. F. M.? Who are the secretaries of the C. H. M. S.?
9. How many churches has Congregationalism in England?
10. Name two other countries where this denomination has more than 100 churches.
11. What is the approximate membership of the Sunday schools of the United States? What is the enrollment of the Y. P. S. C. E.?
12. State the distinction between Puritan and Pilgrim Name leaders of each party.
13. Indicate important waymarks in Congregational history.
14. Repeat the articles of faith in the Creed of 1883 relating to God, Jesus and the Holy Spirit.
15. What does this creed declare concerning redemption?
16. What is its statement regarding the Scriptures?
17. What does this creed say of the sacraments?
18. State the two great principles of Congregationalism.
19. What are its two pre-eminent characteristics?
20. Give the dates for the following: Education Sunday, Children's Sunday and Forefathers' Day.

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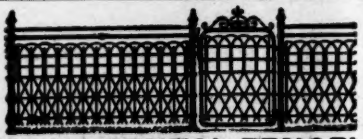

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Our Readers' Forum

WAS SUCH TREATMENT CHRISTIAN

In a suburban city there lived for two years up to last spring a family of eminently respectable people. The father, drawing a salary of from $1,000 to $1,200, was an occasional church attendant, the mother and daughter, at least, were Christians, and the daughter was, or had previously been, an active member of the Y. P. S. C. E. These people paid for sittings in the Congregational church and were regular attendants. In that two years four people called on the mother, not a person spoke to them in church, but nearly at the close of their two years' residence the daughter was asked by some kind soul "if her mother ever came to church."

Some eight months ago these people moved from this suburban city to a suburban town. "Here"—I now quote the mother—"we have been to church several times. No one has spoken to us or invited us to Sunday school, or my daughter to Endeavor meetings, of which society she is an active member. Since we have been here my mother has sickened and died. The facts were in the —— papers, yet neither a minister or a person has called." She adds: "I perhaps did wrong as a church member to mention these matters to ——, but we felt very much isolated and do now. Do not think I take offense or wish to be sought after, for I do not. I only wish to be allowed to feel that I am one of what should be a united family in a Father's house."

At this point one is tempted to moralize, but it is hardly necessary. These are the closing days of the nineteenth century and these good people live within fifteen miles of Boston. S.

REASONS FOR FEDERATION

The editorial note in a recent issue rang the right number on the federation of home missions, as also on the federation of churches in cities. Two things act against benevolent contributions from churches, at least here in the Middle West. The first appears in this form:

A man of means and benevolent spirit was walking with me by a certain church in this city and stopped to observe: "Now, there is that church; it was planted and is supported by home missionary aid. There is no more use for that church here than for two tails for a dog. It started with but two members, and Rev. —— pulled them out of the Presbyterian church, where they were perfectly content. He simply heard in some way that they had formerly belonged to a —— church, and he made them believe it was their duty to come out and go with him. The —— Society now pays $1,200 a year to keep up that church, besides what they beg from the rest of us here. Yet there isn't one of its ten or a dozen members that would not be just as content in some other church. If I thought our Home Missionary Society was spending money in that way, I would never give them another cent." I might have named two other churches started in about the same way right in the midst of other churches here, but I did not.

The second reason is this, and it is becoming every year more apparent: We have four or five separate organizations, with offices, officers and separate publications, holding two or more separate annual meetings—all working for home missions. This is not business. A man with any business capacity is apt to have a suspicion that this thing continues in this shape on the generous sentiment that it provides more places for more men. One office, one head, one publication, one annual meeting for all home missionary enterprises must seem to the average man a step forward in good business management. Why not? Why all this waste and all this continual cry for more money, more money?

If there is a good sound answer to the question, let it be stated, even in separate publications, and put before our people. My observations for fourteen years from this point, where three states come together, lead me to these conclusions. I may be alone in the matter, but this is the way it seems to me.

(Rev.) Marc W. Darling.

Sioux City, Io.

A NEEDED ADDITION TO SEMINARY CURRICULA

President Hyde's article in the *Atlantic* directs attention to the weak side of the training given by the theological seminaries. "To take men just where they are, in moral obtuseness and deterioration, in philosophical crudeness and perplexity, in social indifference to the condition of their fellows, in economic parasitism and political irresponsibility, and wake them up to insight and sympathy and responsibility and practical serviceableness," is precisely the thing that ministers are to do. But this thorough application of truth to life is not learned except by costly experience in the pastorate. The theological student is quite competent to instruct the wise and to edify the saints; he is not so well fitted to deal with persons in whose case ideals and abstract systems are not immediately serviceable. It was a clear apprehension of one phase of this need of a better spiritual diagnosis that led the General Association of New Hampshire to adopt a resolution in favor of provision by the seminaries for the study of the religious life of childhood and youth, such as has been carried on at some of the universities. This action, which has not been brought into prominent notice, is worthy of attention in connection with the more general recommendations of President Hyde's timely and discriminating article. N. L. A.

IS THIS KIND RARE

I should be glad of the name of the evangelist referred to in your issue of Feb. 22, who "does not quarrel with the pastors and call it preaching the gospel." I think I would like to employ the evangelist. A. W.

The Church Prayer Meeting

Topic, March 11-17. Permanent Proofs of the Need of a Redeemer. Rom. 8: 5-8; Heb. 9

Mankind continues to sin. Sin continues to work ruin. Our helplessness without a Redeemer.

[For prayer meeting editorial see page 332]

Nations, like men, have a conscience.—*Captain Mahan.*

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